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THE

MISSIONARY HERALD,

CONTAINING

THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions,

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS,

FOR THE YEAR 1874.

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Stanley, Mrs., 11, 100.
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Stone, Mrs., 6.
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Sturges, Mrs., 12, 260, 291.

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Taylor, Mrs., 11, 133.
Taylor, Mrs. Martha S., 9.
Taylor, Miss Martha S., 9.
Taylor, Horace S., 260, 291.
Taylor, Mrs., 260, 291.
Thayer, C. C., 7.
Thayer, Mrs., 7.
Thom, D. M. B., 373.
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Thompson, Thomas W., 11.
Tomson, Mrs. Cora W., 6, 5
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Tracy, Mrs., 9.
Tracy, Charles C., 6, 91, 213.
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Wells, Mrs., 9.
West, Henry S., 7.
West, Mrs., 7.
Wheeler, Crosby H., 8.
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Whitney, Joel F., 12, 47, 185.
Whitney, Mrs., 12.
Wilder, Hyman A., 5, 217, 388.
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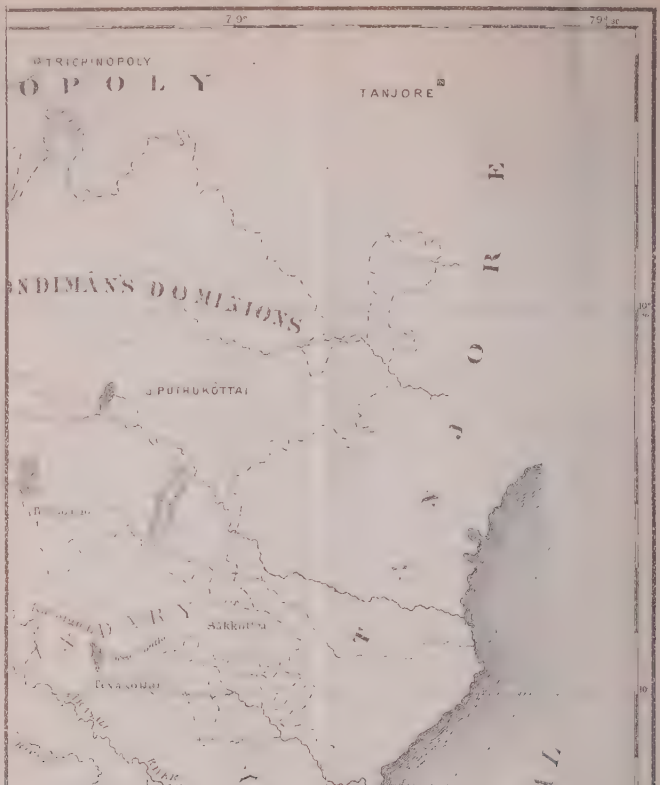
Wood, William, 9.
Wood, Mrs., 9.
Woodin, Simeon F., 10.
Woodin, Mrs., 10.

A
MISSIONARY MAP
OF THE
MADURA DISTRICT.
Drawn from Map prepared by the American Madura Mission
MADURA
TIRUMANGALAM
MANDAPASALAI
RAMNAD
PALK'S BAY
GULF OF MANA
TINNEVELLY
TRAVANCORE


TRICHINOPOLY
OPOLY
TANJORE
NDIMÂN'S DOMINIONS
PUTHUKÔTTAI
Sâkkottai
Tevakottai

THE

MISSIONARY HERALD.

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THE MADURA[1] DISTRICT.

By Rev. William B. Capron.

THE district of Madura, of which a missionary map is given opposite, is the southerly but one of the civil divisions, or collectorates of the Government of India. The peninsula of Hindustan, or, more properly, India, embraces two hundred and twenty-one such collectorates, besides one hundred and seventy-three native states, under more or less independent rajahs or native kings.

The average length of the district of

India. The thermometer rarely exceeds the limits of 70° and 100°, — in the hot season ranging among the nineties in the day time, and falling down among the eighties at night, and in the cool season ranging among the eighties by day and among the seventies at night. The average maximum at mid-day is 93°, the average minimum at the same hour 83°, giving an average the year round of 88°. The average at five P. M. is hardly less, and it is 80° at seven A. M.

The rain-fall of the district is very uncertain and scanty, considering the excessive evaporation caused by a tropical sun and by the dryness of the winds. The average does not exceed the average rain-fall of New England.

The whole rain-fall of the district, except what the earth drinks in, is most carefully stored for the purposes of irrigation. Whenever the slope of the land favors, an embankment is built up to the height of a few feet, and the natural water-courses bring into the tank or reservoir thus formed the surplus water of the rains. If in the vicinity of a river, a channel is cut from the river to the tank, at a point high enough to draw off the water whenever the river freshes. So effectually is even the river flood drawn off for the purposes of cultivation, that the Vaigai, a few miles from its mouth, is only a bed of sand the year round. At other seasons than the rains, the Vaigai is nearly dry for one hundred miles from its mouth, and for much of that distance entirely loses itself in its sandy bed.

Except along the hill-sides, the country has been denuded of its forests. But a few trees may generally be found in the neighborhood of a village, large plantations of palmyra and cocoa-nut trees flourish along the sea-coasts and near the banks of rivers, and splendid avenues of trees mark the lines of

where Bishop Heber died; upon Tinnevelly, where two missionary societies of the Church of England have gathered nearly 60,000 converts (8,875 communicants); and is separated only by the mountains from the London Missionary Society, which numbers 30,000 converts (2,325 communicants), from the slaves and middle classes of Travancore. Thus one half of the success of Protestant missions in India, up to the present time, is to be found near the southern extremity of the peninsula. Madura has also a most instructive missionary history, having been the scene of the operations of some of the early Jesuits, and particularly of the remarkable career of Robert de Nobilibus.

The American Madura Mission is an offshoot from the Ceylon Mission, the district having been early explored by Mr. Spaulding, and the mission formed in 1834. By the courtesy of other missionary societies, the district is given up to the care and responsibility of the American Board, with the exception of a part of the Ramnad Zemindary, including the town of Ramnad, long occupied by the Society for the Propagation of the Gospel. The mission field is divided into eleven station districts, for which there are at present eleven missionaries (two in this country), besides a mission physician.[1] The number of native Christians, including the families of communicants, and others who have distinctly renounced heathenism, is 7,059. These are scattered in 249 villages, in larger or smaller companies, but nowhere forming a majority of the population of the village. The number of communicants is 1,547. The number of churches is thirty-one, of which fourteen have native pastors. From the fourth to three fifths of the pastors' salaries is paid by their churches (four months on an average), and a native Home Missionary Society aims to make up the balance. The amount contributed by the native Christians

ANNUAL SURVEY OF THE MISSIONS OF THE BOARD.

CHANGES, not a few, mark the history of every passing year, in the fields nd among the missionaries of the Board. Old, and sometimes young laborers re passing on to a higher sphere, or retiring from work for which they have o longer the required strength, and new men take their places, or, perchance, one are found ready to take them. Since the last Annual Survey was pre-pared, intelligence has been received of the death of six, most of them long known and honored among the churches: the venerable Levi Spaulding, D. D., after fifty-four years of devotion to the spiritual welfare of Ceylon; Mrs. Mary S. Smith, of the same mission, whose sweet, Christian spirit, exhibited during a missionary life of over thirty years, will be cherished among the natives as well as the missionaries of Ceylon; Andrew T. Pratt, M. D., of Turkey, the beloved physician, the profound teacher of theology, and the accomplished Oriental scholar, whose unfinished work on the Turkish translation of the Scriptures there is no one so competent to take up; Mrs. Mercy P. Whitney, one of that little band that in 1819 left Boston, on the brig *Thaddeus*, to carry the gospel to the Hawaiian Islands, faithful to the cause while she lived, and at her death, leaving the "old Board" a thousand dollars, to perpetuate her influence for Christ in the regions beyond; Mrs. C. F. Baldwin, wife of Dr. Baldwin, of the Sandwich Islands, who went out in 1831, and has done a good work and left a good name and a salutary influence behind; and Mrs. Mary A. Dwight, the daughter of Dr. E. E. Bliss, and wife of Henry O. Dwight, of Constantinople, called home early, but not until she had illustrated the possible graces of a lovely

In missions, progress has been made specially in connection with the new work of the Board. The new mission to Western Mexico has already become one of much promise. The mission begun several years ago, and carried on with so much success by Miss Rankin, at Monterey, in Northern Mexico, as its center, at her request has been received under the care of the American Board. The American and Foreign Christian Union, under whose auspices Miss Rankin had been laboring, having also given up their work in Italy, the way was open for the Board to accede to the wishes of the Free Churches and other friends of evangelization in that country, and a mission has been commenced there; while the work in the Austrian Empire has assumed more of settled form, with brightening prospects.

Marked advance may be noticed in some of the older missions also. A new station has been organized at Monastir, in Macedonia; another at Pao-ting-fu, in North China; a native mission has pushed into the interior from Foochow, in South China; and Home Missionary Societies in the Zulu, Ceylon, Madura, and Micronesia missions, are carrying the gospel to kraals, villages, and islands hitherto unreached.

Statistical results give but an imperfect conception of the real advance made, yet such as they are, they are worthy of mention. Twenty-four more churches are reported now than were given last year; nine more native pastors; about eight hundred additions to the churches on profession of faith; sixty-six more young men — making a total of three hundred and sixty — in theological and training-schools and classes, preparing for Christian work; eighty-six more girls and young women — making in all over six hundred — in boarding-schools, brought under the personal influence and instruction of cultured Christian

Special points of interest in this mission, the past year, have been the revival in Mrs. Edwards' school for girls; greater interest in female education, occasioning another boarding and day-school at Umzumbi; marked success of the native pastors; and lay preaching amid the heathen kraals, under the guidance of the missionaries, utilizing the zeal and energy of the native Christians. Twenty-nine members were added to the churches by profession. There are 21 common schools, with 423 male and 424 female pupils. The Seminary at Amanzimtote has 50 pupils, the girls' boarding-school at Inanda, 40, and the new one at Umzumbi, 19.

Messrs. Tyler and Stone, with their wives, have returned to the field from the United States, and Mr. and Mrs. Kilbon, new laborers, have joined the mission. Mr. and Mrs. Lindley left Africa, returning to their native land, specially because of Mrs. Lindley's failing health, on the 26th of April last, a little more than thirty-eight years from the time of their first arrival at Cape Town. Mr. and Mrs. Abraham have also been called to come to the United States with their oldest son.

EUROPEAN TURKEY MISSION. (1858.)

CONSTANTINOPLE. — Elias Riggs, D. D., LL. D., *Missionary;* Mrs. Martha J. Riggs.

ESKI ZAGRA (Es-kee Zagh'-rah. — 200 miles N. W. of Constantinople). — Lewis Bond, Jr., J. Henry House, *Missionaries;* Mrs. Fannie G. Bond, Mrs. Addie S. House. — One colporter.

SAMOKOV (Sam-o-kove'. — 300 miles W. N. W. of Constantinople). — James F. Clarke, W. Edwin Locke, Henry P. Page, *Missionaries;* Mrs. Isabella G. Clarke, Mrs. Zoe A. M. Locke, Mrs. Mary A. Page, Miss Esther T. Maltbie, Mrs. Anna V. Mumford. — One licensed preacher, one colporter, one Bible-woman, two teachers in girls' boarding-school.

MONASTIR (Mon-as-ter'. — 400 miles W. of Constantinople, in Macedonia). — George D. Marsh, John W. Baird, E. W. Jenney, *Missionaries;* Mrs. Ellen Baird, Mrs. K. M. Jenney.

This mission has been reinforced by the addition of one missionary and his

Sivas (Se-vahs'. — 400 miles S. of E. of Constantinople). — Edward Riggs, A. W. Hubbard, *Missionaries;* Henry S. West, M. D., *Physician;* Mrs. Sarah H. Riggs, Mrs. Emma R. Hubbard, Mrs. Lottie M. West, Miss Flavia S. Bliss. — One preacher, three teachers, and one helper.

In this Country. — E. E. Bliss, D. D., John F. Smith, William A. Spaulding, *Missionaries;* Mrs. Isabella H. Bliss, Mrs. Laura E. Smith, Mrs. Georgia D. Spaulding, Mrs. Sarah H. Pratt, Miss Sarah A. Closson, Miss Ardelle M. Griswold.

On the way. — Benjamin Schneider, D. D., Mrs. Susan M. Schneider.

During the year, this mission has been called to part with two of its most valued members, removed by death — Rev. Andrew T. Pratt and Mrs. Mary A. Dwight. Misses Noyes and Parsons have joined the mission, and have been associated with Miss Rappleye in the "Home" at Constantinople. Mr. and Mrs. Hubbard left New York August 27, on their way to Sivas. Mrs. Tomson has also gone, recently, to Constantinople, to the "Home." Miss Dr. Wadsworth has married and withdrawn from the mission, and several of the laborers have been constrained to come on a visit to the United States. Dr. Schneider, after a period of rest in this country, is again on his way to Turkey, with Mrs. Schneider, expecting to resume missionary labors at Marsovan, in connection with the Theological Seminary.

The station reports delineate progress, and are written in a cheerful vein, though they also describe some special hindrances. There is, in many places, evidence of a new spirit of opposition to the work, on the part of governmental authorities. The missionaries are pained that no greater immediate results are manifest, in conversions and the building up of strong native churches; yet they gratefully note the changes which the gospel is inducing, and in faith and prayer welcome them as a part of the necessary preparation for spiritual results upon a larger scale than they have hitherto witnessed.

The churches of the mission are 23, with 1,063 members — 85 added within the year, by profession. — 13 native pastors and 21 licensed preachers.

should refer, in their general letter, to "a tinge of sadness, and perhaps discouragement," as throwing its shadow upon their annual gathering.

So far as there have been laborers and strength for the work, it has been prosecuted much as heretofore, with trials and discouragements in some localities, and with brightening prospects at others. At Aintab, the churches, pastors, and preachers have shown much stability; a third church has been organized at Marash; at the out-station, Hadjin, there has been something "like a continued revival." The number of additions for the year, to the 25 churches, was about 130; there were 28 pupils in the seminary at Marash; the number of native pastors is 13, and the number of licensed preachers, also 13. The work of missionary and of native women, among the women, has been, in some places, quite encouraging. Miss Shattuck, from Framingham, Mass., sailed in August last for this mission, to be associated with Miss Proctor in the school at Aintab.

EASTERN TURKEY MISSION.

(1836, at Trebizond.)

Bit-lis' (near Lake Van, about 300 miles S. E. of Trebizond). — George C. Knapp, *Missionary;* Mrs. Alzina M. Knapp, Miss Charlotte E. Ely, Miss Mary A. C. Ely. — Pastor, Simon ——; one preacher, three teachers, and one helper.

Erz-room' (150 miles S. E. of Trebizond). — M. P. Parmelee, M. D., Royal M. Cole, John E. Pierce, *Missionaries;* Mrs. Julia Parmelee, Mrs. Lizzie Cole, Mrs. Lizzie A. Pierce, Miss Cyrene O. Van Duzee, Miss Mary M. Patrick. — Three teachers.

Harpoot (Har-poot, guttural H. — About 175 miles S. of Trebizond). — Orson P. Allen, Crosby H. Wheeler, H. N. Barnum, D. D., *Missionaries;* Mrs. Caroline P. Allen, Mrs. Susan A. Wheeler, Mrs. Mary E. Barnum, Miss Harriet Seymour, Miss Caroline E. Bush. — Pastor, Mardiros Shimavoniah; one licensed preacher, eight teachers, and two other helpers.

Mar-din' (About 150 miles S. E. of Harpoot). — Alpheus N. Andrus, *Missionary;* Mrs. Louisa M. Andrus, Miss Olive L. Parmelee. — Pastor, Georgias Hadaia; three teachers.

Van (Vahn. — At the eastern end of Lake Van). — Henry S. Barnum, George C. Reynolds, M. D., Joseph E. Scott, *Missionaries;* Mrs. Helen P. Barnum, Mrs. Martha E. Reynolds, Mrs. Annie E. Scott. — One helper.

In this Country. — Mrs. Kate P. Williams.

MAHRATTA MISSION. (1813.)

(Western India.)

Bombay (Bom-bay'). — Charles Harding, *Missionary;* Mrs. Elizabath D. Harding, Miss Sarah F. Norris, M. D. — Vishnu Bhàskar Karmarkar, native pastor; Dàji Jaganath, preacher; Shàhù Dàji Kukade, editor of "Dnyanodaya"; one teacher.

Ahmednuggur (Ah-med-nug'-ur. — About 140 miles S. of Bombay). — Samuel B. Fairbank, Lemuel Bissell, D. D., *Missionaries;* Mrs. Mary B. Fairbank, Mrs. Mary E. Bissell, Miss Harriet S. Ashley. — R. V. Modak, native pastor; one preacher, two male and five female teachers, two Bible-readers, five Bible-women.

Satara (Sat-tah'-rah. — About 120 miles S. E. of Bombay). — Richard Winsor, *Missionary;* Mrs. Mary C. Winsor. — One licensed preacher.

Bhuinj (16 miles from Satara). — S. R. Wells, *Missionary;* Mrs. Mary L. Wells. — One licensed preacher.

Sholapoor (Sho-lah-poor'. — About 125 miles S. E. of Ahmednuggur). — Charles R. Park, William H. Atkinson, *Missionaries;* Mrs. Anna Maria Park, Mrs. Calista Atkinson. — One licensed preacher.

In this Country. — Allen Hazen, William Wood, Henry J. Bruce, *Missionaries;* Mrs. Martha R. Hazen, Mrs. Elizabeth P. Wood, Mrs. Hepzibeth P. Bruce.

Within the last year reported 76 persons were received to the 21 churches connected with this mission, a larger number than in any previous year since 1861. In some of the churches there has been a very good degree of spiritual life. There are now 13 native pastors. The poverty of the people, scarcity of food, and high prices, constraining young and old to work as opportunity could be found, have seriously interfered with the prosperity of the mission common schools. The girls' school at Ahmednuggur has been larger than ever before, numbering eighty pupils in the latter part of the term. The station school at Ahmednuggur — a "select school" — has two teachers and forty-five pupils.

Miss Sarah F. Norris, M. D., sailed from New York September 13, to join this mission. She is to be stationed at Bombay.

MADURA MISSION. (1834.)

(Southern India.)

The brethren have been calling very earnestly for reinforcements. The reduced strength of the mission has rendered it impossible for them to pay as much attention to the work of itinerating at a distance from their station centers as they have done heretofore. Eight tours were made, however, with thirty-six encampments in all. Forty days were given to this work by missionaries, and more than two hundred by native helpers. The number of villages visited on the tours was 1,075, and the number of hearers addressed, 43,616.

There are now 31 churches connected with the mission, with 1,547 members, and 14 native pastors. Additions last year, by profession, 123. The Christians reside in no less than 249 different towns and villages. The number of "village congregations" reported is 139. There are 15 students in the seminary, 52 in the female boarding-school, 174 in six "station schools," and 1,535 in 93 village day-schools. "The catechists generally express their encouragement, and often much joy, at the way in which the gospel has been listened to during the year. There seems to be but one opinion as to the decreasing influence of heathenism."

CEYLON MISSION. (1816.)

(District of Jaffna, North Ceylon.)

BAT'TICOTTA. — Eurotas P. Hastings, *Missionary;* Mrs. Anna Hastings. — Benjamin H. Rice, native pastor; one licensed preacher, and three helpers.

PAN'DITERIPO. — (In charge of Mr. Howland). — Two catechists.

TIL'LIPALLY. — William W. Howland, *Missionary;* Mrs. Susan R. Howland. — Augustus Anketell, native pastor, three teachers in training and theological school, one other helper.

OO'DOOVILLE. — Mrs. Mary C. Spaulding, Miss Eliza Agnew, Miss Hester A. Hillis. — One catechist, four

CHAV'AGACHERRY. — William E. De Riemer, *Missionary;* Mrs. Emily F. De Riemer. — One catechist, and two helpers.

OO'DOOPITTY. — Thomas S. Smith, *Missionary;* Mrs. Emily Maria Smith, Miss Harriet E. Townshend. — D. Stickney, native pastor; two teachers in girls' boarding-school, and one helper.

Station not known. — Samuel W. Howland, *Missionary;* Mrs. E. K. Howland, Miss Susan R. Howland.

eld. Miss Claghorn has become Mrs. Walker. The interests of the mission ave suffered for want of more laborers. The number of churches is still eight, ut the number of members is smaller than it was a year ago. Only four were dded by profession, while eleven were cut off by excommunication, and "a larger umber than usual" were removed by death. Four small common schools have 4 pupils, and Miss Payson's boarding-school for girls had 24 when last reported, ith a prospect of increase.

Early in the year the mission entered upon a new and hopeful aggressive ovement, through, and with, apparently, the hearty coöperation of their native elpers, occupying new out-stations at quite a distance from Foochow.

NORTH CHINA MISSION.

(At Shanghai, 1854; Tientsin, 1850.)

IENTSIN (Té-ĕn-tsin). — (80 miles S. E. of Peking). Charles A. Stanley, Arthur H. Smith, Henry D. Porter, M. D., *Missionaries;* Mrs. Ursula Stanley, Mrs. ma Jane Smith. — Two catechists, two other helpers.

'EKING (Pe-king'. — N. E. China, lat. 39° 54′ N., g. 116° 29′ E.). — Henry Blodget, D. D., Chester lcombe, *Missionaries;* Phineas R. Hunt, *Printer;* . Sarah F. R. Blodget, Mrs. Olive K. Holcombe, s. Abigail N. Hunt, Miss Mary H. Porter, Miss e E. Chapin. — Two catechists, three teachers, other helpers.

KALGAN (140 miles N. W. of Peking). — John T. Gulick, Mark Williams, Thomas W. Thompson, *Missionaries;* Mrs. Emily Gulick, Mrs. Isabella R. Williams, Miss Naomi Diament.

TUNG-CHO (Thoong-Chow. — 12 miles E. of Peking). — Chauncey Goodrich, Lyman Dwight Chapin, D. Z. Sheffield, *Missionaries;* Mrs. Abbie A. Goodrich, Mrs. Clara L. Chapin, Mrs. Eleanor W. Sheffield, Miss Mary E Andrews, Miss Jane G. Evans. — One catechist, one teacher.

PAOTINGFU. — (120 miles S. W. of Peking). — Isaac Pierson, *Missionary;* Alfred O. Treat, *Missionary Physician.* — One helper.

Station not known. — Myron Winslow Hunt, *Missionary;* Mrs. Laura W. Hunt.

Mr. and Mrs. Stanley have returned to China, and Mr. Hunt, son of the mission printer at Peking, with his wife, sailed from San Francisco in August, to n the mission. Labors have recently been commenced at a new station, Paofu, about three days' journey south-southwest from Peking. The mission

Flourishing day-schools have been started, with some 50 pupils, at Kobe, and 30 at Osaka. A regular Sabbath service in Japanese has been maintained most of the year at Kobe. Dr. Berry has many facilities afforded him, by the people and officials in different places, for medical work, and for more strictly missionary labors in connection with his medical practice; and there are increased opportunities for circulating copies of the Word of God. Two Christian churches have been organized in Japan (one at Yokohama, and one more recently at Yeddo), but not in connection with the mission.

MICRONESIA MISSION. (1852.)

COÖPERATIVE.

AMERICAN MISSIONARIES.

GILBERT ISLANDS — H. Bingham, *Missionary;* Mrs. Minerva C Bingham. (Mr. and Mrs. Bingham were at the Sandwich Islands during the year now reported.)

MARSHALL ISLANDS. — B. G. Snow, J. F. Whitney, *Missionaries;* Mrs. L. V. Snow, Mrs. L. M. Whitney.

CAROLINE ISLANDS. — PONAPE (*Po'-nah-pay*). — A. A. Sturges, E. T. Doane, *Missionaries.*

In the United States. — Mrs. S. M. Sturges.

In Japan. — Mrs. C. H. S. Doane.

HAWAIIAN MISSIONARIES.

GILBERT ISLANDS. — *Tapiteuea.* — Rev. W. B. Kapu and wife; H. B. Nalimu and wife. *Nonout.* — Rev. G. Leleo and wife; T. Kaehuaea and wife. *Maiana* — W. N. Lono and wife. *Apiang.* — W. Haina and wife. *Tarawa.* — Vacant. *Marakei.* — D. Kanoho and wife, and a Gilbert Island catechist. *Butaritari.* — Rev. J. W. Kanoa and wife; R. Maka and wife.

Now at the Sandwich Islands. — Rev. J. H. Mahoe and wife; Rev. J. D. Ahia and wife.

MARSHALL ISLANDS. — *Namarik.* — S. P. Kaaia and wife. *Jeluit.* — A Marshall Island teacher. *Mille.* — P. Kahelemauna and wife. *Mejuro.* — Jeremia, Marshall Island teacher. Also, Rev. D. Kapali and wife; Kekuewa and wife.

CAROLINE ISLANDS. — *Strong's Island*, or *Kusaie.* — Rev. Libilac Sa, native pastor.

WELLINGTON ISLAND. — *Mugil.* — Two Ponape teachers.

The admissions to the churches during the last year reported were, in the Gilbert Islands 13, and in the Marshall Islands 23. From the Caroline Islands there is no definite report of numbers, but a good degree of religious interest has existed. A new church has been organized at Mugil, with 10 members;

llow-laborers for the work which remains to be done in behalf of this large ibe of Indians; and the third proposing to christianize a branch of the tribe hich has never had the benefit of regular missionary endeavors; but from each f them gratifying reports have been received. The whole number of church-embers is 597, the additions by profession having been 68; and the duty of hristian activity and Christian liberality seems to be more and more acknowl-dged. A General Conference has been organized, consisting mainly of In-ans, which promises to be eminently serviceable in developing independence thought, as also a just appreciation of the relations of those who have re-ived the gospel to those who have not received it.

CHOCTAW MISSION. (Resumed 1872.)

Green Hill (20 miles from Fort Smith). — Simon L. Hobbs, M. D., *Missionary;* Mrs. Mary C. Hobbs.

It has seemed to be the duty of the Board to resume its operations among e *Choctaws* in a single district, because of the great destitution in which they ere left at the close of our civil war. Dr. Hobbs was sent, in the autumn of 872, to the field which he formerly cultivated; and though the desolations hich he found were saddening in the extreme, he has been much encouraged the cordial welcome extended to him, and by the apparent readiness of many obey the truth. Within a few months after he reached his station, he admitted ghteen to Christian fellowship, on the profession of their faith in the Saviour. ecent letters mention the admission of 13 more, to one church; and 29 others, two places, had expressed their determination to serve the Lord.

MISSION TO SPAIN. (1872.)

ANTANDER. — W. H. Gulick, Thomas L. Gulick, *Mis-aries;* Mrs. Alice W. Gulick, Mrs. Alice E. Gulick. Barcelona. — Gustave Alexy, *Missionary.*

Spain, has recently joined Mr. Alexander. It is proposed to make grants in aid of churches and communities truly evangelical in faith and practice, as may be necessary to their most healthful growth; to employ only men of the most approved character as evangelists or teachers; to aid in the training of such men; and to promote in every possible way the early development of self-supporting institutions of the gospel, in this interesting and important field.

MISSION IN THE AUSTRIAN EMPIRE. (1872.)

PRAGUE (*Bohemia*). — Henry A. Schauffler, E. A. Adams, Albert W. Clark, *Missionaries;* Mrs. Clara E. Schauffler, Mrs. Caroline A. Adams, Mrs. Nellie M. Clark.

Station in German Austria, not yet fixed. — E. C. Bissell, *Missionary;* Mrs. Mary P. Bissell.

This mission has been reinforced by Mr. and Mrs. Bissell, who sailed from New York September 6. Much of the time of the brethren has necessarily been given to the study of languages to be used, though Mr. Schauffler has turned his German to good account. Mr. Clark reports a German Bible-class established at the station, attended by a number of Catholics, and other labors with individuals and families. Religious services have also been begun in Bohemian. Special efforts have been made to secure native evangelists of reliable character, who could be employed under the direction of the mission, and the brethren hoped to have five or six good men at work as soon as the beginning of 1874, occupying important centers in Moravia and Upper Austria. They see a great work before them and are hopeful, finding many opportunities for effort, and meeting a warm welcome from those truly interested in the spiritual welfare of the country. Yet they say, "Our first work is at the foundations. We feel it more and more. We are on missionary ground. The people know not Christ; even the first rudiments of the gospel are a mystery to them. Yet they want

now passed over to the Board, should be vigorously prosecuted. Mr. Herrick, late a pastor in Connecticut, with his wife and Miss Strong, have recently gone to the field, which has been, and seems still to be, one of great promise. Eight churches have been organized at different places, and now number, in all, 156 members. At least thirteen of these were received, on profession of their faith, within the past year. Mr. Beveridge has been connected with the mission since 1869. Miss Rankin, feeling that she is no longer able to labor as she has done in the past, has retired, giving the mission to the American Board, "in the confidence that it will receive the consideration which its importance demands."

GENERAL SUMMARY.

Missions.

Number of	Missions	19
"	Stations	70
"	Out-stations	466

Laborers employed.

Number of	Ordained Missionaries (5 being physicians)	145[1]	
"	Physicians not ordained	7	
"	other Male Assistants	3	
"	Female Assistants	202[2]	
	Whole number of laborers sent from this country		357
Number of	Native Pastors	104	
"	Native Preachers and Catechists	270	
"	School Teachers	406	
"	other Native Helpers	134	914
	Whole number of laborers connected with the Missions		1,271

high culture. But the missionary, while encouraging education in every possible way, is constrained to use *mission funds* only so far as may be necessary, to secure the establishment of common schools where they do not exist, in order to the intelligent reading of the Word of God, and to raise up an efficient native agency, as pastors, evangelists, and teachers of schools of every grade, who shall teach others also. The proper education of pastors, evangelists, and Bible women, will always hold the first place in the plans of a mission. Special regard must also be had to the education of women, in view of their greater degradation and the best interests of the missionary work.

As the higher education given by the Board in the Turkish Empire has recently been called in question, the following statements, based on the statistics of 1873, and the appropriations for 1874, may be of interest to some readers. There are now connected with the Board five Theological Seminaries, or rather Collegiate Theological Institutes, because of the necessity for combining scientific studies with theological, in order to the best development of the intellectual as well as the religious character of the young men. There are 89 students in these institutions, enjoying a four years' course of study, besides 65 others in preparatory station classes, in which they usually spend one or two years before going to the seminaries. In Eastern Turkey there is also a normal school with 30 pupils, all having some knowledge of English. There are twelve boarding-schools for young women, with courses of study ranging from three to four years, having 285 pupils. There are, thus, between four and five hundred young men and women in these institutions for higher education, under the care and the immediate personal influence of missionaries, whose character and culture fit them for similar positions in our own country.

in bitterest invective, by voice and pen, against the missionaries because they did not also instruct her in French and piano music! Some complain that in some one class or institution the English language is not taught, or some particular branch of science, of which they have heard. A disaffected pastor, or a returned missionary, whose particular methods of labor did not find acceptance with his brethren in the field, can always find material here for plausible complaint against the missionaries and against the Board. But we trust that the above exhibit of what is actually being done in Turkey, will satisfy the Christian public at home that the Board is not neglectful of higher education in the mission fields. Some consideration, at least, is due to the best efforts and the best judgment of those who have devoted their lives to the great work of giving the gospel, with all its blessed institutions, to the millions of the Turkish Empire.

We ought not to close this article without reference to Robert College, at Constantinople, offering to two hundred and fifty students, from nearly twenty different nationalities, the advantages of a collegiate course. It does much to meet as well as to create the wants to which we have referred; and it meets them in the legitimate way, — not as a charity, at the expense of mission funds, but by offering the opportunities of culture to such as are ready to pay the expenses of board and tuition. The proposed institution at Aintab will do a similar work for Central Turkey. Such institutions follow in the wake of the missionary, and are of incalculable value in promoting a Christian civilization.

MISSIONS OF THE BOARD.

sign. Of course the Catholic party are furious, and, if possible, will plunge the country in another war; but the government is strong and popular, and it will be difficult to commence a revolution.

MISSIONARY PROSPECTS.

"The first year of our missionary life has passed, and with it much of the prejudice and hatred shown towards us while we were unknown. We are respected everywhere now, and by many loved. This is the Lord's work, and we thank him sincerely for it. Perhaps the worst of the work has been done, in winning these enemies, and destroying the wild beliefs of the people concerning Protestants. But the work will not be easy, though pleasant. Spiritism, atheism, and materialism join battle with this paganism. Not a seed sown but must be watered with tears to bring forth fruit."

Zulu Mission — Southeastern Africa.

TRAINING UP PREACHERS — NEW SCHOOL FOR GIRLS.

Mr. Bridgman wrote from Umzumbi, find no teacher either in America or Natal. As it was, the school commenced January 27, with *ten* girls. The schoolroom was the dining room of Bro. Robbin's house, the eating room was the kitchen, and the sleeping rooms were the floor of the kitchen and a little girls' room, back of the kitchen. The girls were to earn their clothes in making shirts (to sell to the boys in my employ, and on the station), and such other 'odd ends' of work as we could furnish them out of study hours.

"On the 27th of March, without previous intimation, ten more girls arrived, seeking entrance into the school. They were from our *old station* at Ifumi. They had walked sixty miles, seeking the advantages of better schooling. The youngest was nine years old, the oldest perhaps fifteen. For *ten* girls they had just *one* sleeping blanket between them; otherwise they were comfortably clothed, *i. e.*, they each had *one* tolerably good dress! We felt rather confounded by such an arrival, as the school had no funds for food, clothing, etc., etc. And then we had doubts about the propriety of their leaving the native station-school

should tell you that when they eat sweet potatoes, *they eat sweet potatoes*, when they eat porridge, or hasty pudding (Indian meal), then *they eat hasty pudding;* no milk, no molasses, no sugar, just a little salt!

"Again, our teacher was willing to assume her duties at £2 ($10) per month for a teaching year of nine months. She has quite exceeded our expectations in her teaching ability, and her control of the girls; but it is too much for any *one* woman to have charge, night and day, of twenty native girls. The teacher has, from the first, felt a deep interest in the girls, and I know they love her very much. Two weeks ago she united with our little native church here, on profession of her faith. And in giving her experience, when asked as to the time of her 'heart-change,' she said she dated it more especially at the time when she assumed her duties as teacher here, and began to feel her responsibility as to leading these young hearts to Christ. She then felt more than ever her weakness; and in need of help she looked to Christ, and found peace and strength. I fear we should find few *colonial* girls willing to unite

ported during his course of study in Amanzimtote Seminary by the Sunday-school of Dr. Crawford's church, in Deerfield, Mass., is the teacher of the day school there. He is an active and sensible young man, and really desires to do good. He goes to a neighborhood several miles distant to teach and to preach on Sunday morning to the heathen. One young man from his little field has commenced attending his school, anxious to learn to read."

INTEMPERANCE.

"Much to our sorrow there is a marked increase of drunkenness among the natives. While there is a law forbidding the sale of liquor to the natives, it is generally violated or avoided. In connection with the sugar factories, many distilleries are in full blast. The temptations are great, and at almost all points, to induce the native to spend his money for drink."

ANOTHER SCHOOL NEEDED.

"We greatly need another school after the pattern of that at Inanda. That is full; but there are plenty of girls in the southern part of the colony who could sustain another school like it. We are

fortunate in having a British official among them who really cares for them.

"The Bishop of Natal (Colenso) is really unfortunate in the character of his clergy. Two successive *deans* of his cathedral have turned out immoral men of the worst kind. Another, the only one who pretends to do anything for the natives, declares he has no confidence in the authenticity or authority of the Bible. Such fruits might have been expected from the Bishop's teaching."

European Turkey Mission.

THE NEW STATION, MONASTIR — RELIGIOUS CONDITION OF THE BULGARIANS.

THE mission to European Turkey having decided to take a new station in Macedonia, a committe ewas appointed, at the last annual meeting of the mission, to examine the field and decide upon the best place to be occupied. After an extended tour in June and July last, the place fixed upon was Monastir, something more than 400 miles west of Constantinople. Mr. Clarke says of the place: Southern Macedonia, so far as we can judge, are of the same class. They use the Greek language, and have been universally regarded as Greeks, but their origin is evidently Bulgarian. The contest with the Greek Patriarchate, and the rapid advance of their own nation in social, educational, and political position, are drawing all this class openly to join the progressive Bulgarians.

"As Monastir is the head-quarters of the Turkish army, and there are considerable establishments connected with the army, there is reason for the expectation that a branch railroad will, ere many years, bring this place in closer connection with other parts of Turkey. A family of Jews in Monastir (the father of which was formerly dragoman of the English consulate), to whom Mr. Blunt [the consul] gave us a line of introduction, were exceedingly kind, and gave us valuable aid in securing a house.

"Two thoughts have been pressed home upon us in our intercourse with the people on this tour. 1. The Bulgarians are progressing mentally, socially, and in education, but not morally. External influences are rapidly coming in, through

7th: "You will be glad to learn that the lawsuit to recover damages for the destruction of the chapel at Merichleri, has at length been brought to an end. The result is not satisfactory, though fairly average for Turkey. The defendants were condemned to pay seventy Turkish pounds, about three hundred and fifty dollars. Besides this, they were summoned from the village four times to appear at court, and on two occasions were imprisoned a fortnight, more or less. This, in the midst of their summer work, was exceedingly vexatious, so that finally, in order to a speedy termination, eighteen persons came before the government, and declared themselves to be solely responsible.

"I have just returned from a delightful visit at Merichleri, accompanied by Mrs. Bond. The brethren have been remarkably patient throughout the tedious trial, though they have felt keenly the loss of their place of worship. They are going to work at once on a new chapel. The day the money was placed in their possession they purchased fifteen loads of timber. The new chapel will be a two

Central Turkey Mission.

THE CILICIA EVANGELICAL UNION.

THE last meeting of this Union was held at Kessab, September 8 to 13, 1872, and Mr. Montgomery, of Marash, has furnished an abstract of the minutes of the meeting which many readers of the Herald will be glad to see. It is instructive, as showing the spirit and character of the body, and the advance which the churches in Central Turkey have made in the conduct of their own ecclesiastical affairs. The Union is constituted of the pastors and delegates of the twenty-five churches in this field, the missionaries taking part in the exercises as *corresponding members*, but having no vote. Mr. Montgomery writes: "The meetings were held each day from nine o'clock till twelve A. M., and from two till four P. M. — three fourths of an hour each morning being devoted to religious exercises. The chairman of the meeting was Pastor Kricore, of Aintab Second Church; Secretary, Kricoregan Hohannes. The first morning, after the organization, choice of officers, and reading minutes of last meeting, and

difficulties in the churches during the year; and after a free expression of opinion, it was voted that the *committee ad interim* heretofore existing be henceforth abolished, and that churches be advised to seek a settlement of their difficulties, when necessary, by calling councils from sister churches.

"Each evening a sermon was preached by one of the pastors or preachers (licentiates).

"*Tuesday morning.* After the religious and formal exercises, a letter from the Third church in Marash was read, and a committee was appointed to ordain and install B. Aristarchus as their pastor.

"The subject, '*How* and *when* shall moneys for the support of schools and churches be collected?' occupied nearly an hour. All seemed to feel that school money should *not* be collected on the Sabbath, but no satisfactory method of collecting moneys was proposed; and finally Pastor Simon was appointed to write an essay on the subject, and present it to the next meeting of the Union, in 1874.

"The next topic was, 'The demand pastors towards their flocks, and resignation only after every means for removing difficulties had failed, and after consultation with other pastors.

"'What shall be done with a cold church?' was introduced, and after some talk, referred to a committee to draft a resolution expressing the views of the meeting.

"In response to a petition from a Kessab brother, complaining that he had been cut off unjustly from the church, a committee was appointed to tell him that the Union could not interfere, and recommending him to seek a council.

"*Wednesday morning.* Preacher Hohan was appointed to bring in a paper containing the substance of yesterday's discussion respecting the relations of pastors and their churches. Half an hour was devoted to the reading of an article prepared by pastor Simon, on the history and methods of Congregationalism. Much of the rest of the time until recess was consumed in reading several petitions from churches or individuals, which were mostly referred back to the petitioners. The matter of the relation of B. Avedis

shall we deal with covetous church members?' The general opinion seemed to be that such should be disciplined, and in obstinate cases, cut off from the church.

"The case of Stepan, of Marash, and the schism headed by him, was then brought up. The question, 'Shall we recognize this schism as a church?' occupied over an hour of warm discussion. Finally, a committee was appointed to draft a paper stating the reasons adduced for not recognizing the schism as a church in our connection; and also adding an appeal to English churches not to aid such schisms among our churches.

"After recess, 'The method of inviting members of the Union to the annual meeting,' was introduced, and it was decided to call by letter, as heretofore. A motion to divide the Union was argued and negatived. The time of next meeting was fixed for the first Monday in April, the meeting to be in Adyaman or Killis. 'How shall we promote spirituality in the churches?' was next considered, until time for adjournment.

"*Friday, Sept.* 12. The question, 'How shall our young men be incited to

The services of ordination took place at noon, as follows: Introductory exercises, Mr. Adams; sermon, Mr. Montgomery; ordaining prayer, pastor Kricore; right hand of fellowship, Geragos; charge to pastor, Sarkis; charge to people, Pannos; benediction, the new pastor. In the evening, the Lord's Supper was administered by pastor Simon and the new pastor.

Mahratta Mission—Western India.

TEACHING WOMEN TO SEW—GIRLS' SCHOOL.

Mrs. Winsor, writing from Satara, September 17, 1873, gives a pleasant account of her efforts to teach women to sew; and at the same time to communicate religious truth. She says: "Just before we left America you said to me, 'I hope you will teach the women to *sew*. Yes! teach them everything that will raise them from their idleness and ignorance.' Some months since we had a small class learning to make little garments. As the rains commenced in June, we thought it well to commence a

were spoken. They listened with a quiet eagerness that made all our hearts glad.

"All through the rains there has been no diminution of interest. As at the first, so now, they seem to love to hear about the 'new religion.' Oh! that the dear Saviour would open their hearts to receive the words, that they might become wise unto salvation.

"Our girls' school has just closed for a vacation. The thirty-five girls (with three exceptions) had never been in a school of any kind before. We have only cause for gratitude that they have done so well in their studies, and have learned so much of Bible truth. The teacher is a lovely young woman, who was educated in Mrs. Bissell's school. The examination was in the morning. In the afternoon we invited the mothers of the girls in, to hear them sing and read. The women were pleased, and said all the girls should come next term. Some of them also said, 'All you teach the scholars about your religion is true and good, and we are willing the children should know it."

and residents, 670 rupees; missionaries, 144 rupees; one friend in neither of the above classes, 50 rupees = 1,500 rupees.

"We remember that the meeting of the Board comes next week. We have usually commenced a daily prayer-meeting early in October, and continued it till our own annual meeting in the latter part of the month. This year we shall begin our meetings next week. We like to be with you in spirit, and unite our prayers with yours, and share in the blessings of that occasion."

Madura Mission — Southeastern India.

CHEERED BY THE FAITHFULNESS OF HELPERS — WOMEN.

Reporting the arrival of Mr. Noyes on his return from the United States, and his renewed supervision of the work in Periakulam, Mr. Randall says: "My work in that station for the past two years, has been, in all respects, most pleasant. The pastors and catechists have been so hearty in their coöperation, and so earnest, that it has been a great

to notice the diligence of the helpers in the absence of their missionary, and their efforts to keep up and extend their work. During the eight months of the year, thus far, they have brought from the people about 200 rupees, and I feel sure the average will be more for the coming four months. The helpers understand this matter far better than formerly, and I fully believe that progress in the future will be more rapid."

ALL ONE IN CHRIST.

Mr. Herrick, writing from Tirumangalam, September 23, gives the following illustration of the happy influence of Christianity: "In the latter part of August, I spent a Sabbath with my family at Pasumalai. In the afternoon of that day, two adults were received to the church and three infants were baptized by Mr. Barnes, the pastor, and the Lord's Supper was administered. One circumstance connected with the baptism of the children interested me much. The parents of two, in respect to family relations, employment, and intelligence, are highly respectable. The parents of

of the women of that congregation. All who learned before — two being now grandmothers — have commenced anew, and have been joined by others so far as to raise the number to thirty. Most of them are married and two are heathen. Their aim now is, not only to learn to read, but also to write, and to get some knowledge of arithmetic. The pastor and his wife are much interested in the movement, and are strong in the belief that they will persevere. The pastor's wife spends considerable time in teaching them. This is quite different from the time, fresh in my memory, when there was not a woman there willing even to attend a Christian meeting. There has been a great change, and I earnestly desire to see another change which will cause the church to become self-supporting.

"There is now a general readiness among Christians of this station to contribute to the building and repair of their own churches and school-houses, and in two congregations they have taken the matter into their own hands. Most of the catechists and teachers bring a small sum

secure premises there for the residence of some of our mission. You will remember that the mission voted, at our last annual meeting, to attempt a station there, and appointed me chairman of a committee to buy or rent suitable premises, and take other necessary steps for the opening of the station. On the 23d of July, I started for that place, whence I returned only a few days since. I wish I could say that these weeks of effort had resulted in the full accomplishment of our desires, and that that great city was already added to the list of our permanent stations. But such is not the case. It is a most delicate and difficult matter — this of buying or renting houses of Chinese by foreigners. The natural dislike of the official classes in China toward foreigners is enough of itself to cause great and most perplexing delays. But added to this we have to meet a bitter opposition, as the result of the injudicious and sometimes unlawful practices of the Romish priests; and so we have not yet found the much desired home in Pao-Ting-fu. We have, however, made very important and decided

"At Chocho, which you will remember I have often visited, there are now four Christian men, — men who are baptized and bear the name of Christ, and I hope are truly his; and there are three others there seeking baptism. I hope to go there again next week, to baptize and confirm the believers."

Mr. Blodgett writes that the Presbyterian missionaries at Peking have recently dedicated a new chapel, and opened it for public preaching, — "the twelfth chapel in the city of Peking."

Japan Mission.

CHEERING PROSPECTS AT SANDA.

Mr. DAVIS wrote from Kobe, October 1, respecting incidents connected mainly with a place about twenty-three miles northeast from Kobe, which had been very encouraging to him, as they will be to others. He states:

"We have just returned from a residence of two and a half months in the

wood, and then loving hands trimmed it, aid the beautiful sleeping form within t, and crowned all with a wreath of the brightest flowers. And when, in reply o the eager inquiries of those sorrowing hearts, Mrs. Davis told them of Jesus nd of heaven, and that she trusted their darling was forever safe there, a new world was opened to them, tears of joy mingled with those of sorrow, and an nterest was awakened which we hope will end in heavenly bliss. Since they came to Kobe, Dr. Berry has been their amily physician, and our whole mission are their friends. Again this summer hey spent a month with us in Arima.

"A month ago Dr. and Mrs. Berry pent five days in the Daimio's old home, Sanda. They found a great eagerness on the part of the people to read and hear the Bible, over fifty coming on one occasion. With this encouragement we vent down there a week later. In addition to Mrs. Davis and little Clara, Miss Dudley accompanied us. We hired house, and from the first day of our tay till the last, people came to read he Bible and hear about it. Nearly retainers of the Daimio — and they had most of them as keen minds, naturally, as you would meet in any college in America.

"All the knowledge, discipline, and experience I possessed were called into requisition every hour I talked with them. It seemed as if God's Spirit had been there before we came, and I hope to be able to follow up these efforts by spending every Sabbath in Sanda during the next few months, acting, as I hope, in concert with Dr. Berry, and probably using his dispensary building for our meetings.

"The people of this whole village, three or four thousand, are interested in our mission more or less, and seem ready to hear the word. They all love their old prince, whose home was among them, and are largely influenced by him. He and his family are regular attendants upon Mr. Greene's Sabbath service in Kobe, as are some of his former retainers.

"Here is an example of the worth of *family* influence. If I had gone alone to Sanda a year ago, we should not have formed this friendship, which is now reaching thousands, and in connection

I shall continue my visits, as usual, once a month. At my last visit there, some five or six men expressed their doubts as to the expediency of Mr. Davis' holding religious exercises on the Sabbath. My reply, however, seemed satisfactory to them, — 'You furnish me with this building for my use. If I see fit to allow a guest to enter it, who, in my absence, will teach to those who come to hear him that for the promulgation of which I am laboring, what ground have you for apprehension or dissatisfaction?' The expense of starting this dispensary — which, with the coöperation of native physicians, is to be open daily for the benefit of the poor *only* — is to be met by the people, our Board bearing none of it. It is to afford beds for six charity in-patients.

"I have just returned from a second trip to Akashi. I shall be very much disappointed if we do not have a dispensary, similar to the one at Sanda, under good headway there in six weeks. This once gained, it will be but a step to the sale of Bibles, and then to the direct preaching of the word. Akashi is about five times as large as Sanda.

"At my last trip to Arima, the indications were encouraging, though not so decided as in the two other places named.

"But if the work is encouraging in these out-stations, it is doubly so in Kobe. During the last four Sabbaths, the numbers at Mr. Greene's services have increased from about thirty to eighty and over, and the indications are that the future increase will be more rapid. As yet, however, no decided conversions to Christianity have taken place."

In a letter dated October 17, Mr. Greene, of Kobe, states: "Our congregation numbered 80 inside, and quite a crowd around the door, last Sabbath. I think, with a more convenient and larger room, it would soon grow to 150 or more, but a larger place we cannot find at present." Mr. Gulick, of Osaka, states (October 17): "The mission day-school at Osaka now numbers 45 pupils. The attendance upon our last Sabbath service was 28." Here, too, it is believed, the number would largely increase if the services were held in a larger room, and on a more frequented street.

ntains much valuable matter. We gather me items from its "Notes and Intelli- nce": —

— Various movements of communities eking Christian instruction, in widely parated parts of India, are noticed as a gnificant fact, from which much encour- ement may be derived. "Nations may ll be 'born in a day,' even in India."

— One of these movements is among ámbhis (of the weaver class), in Rajpu- na (Northern India), where, more than ear ago, missionaries were surprised to eive from the headmen of a village a quest that they would conduct Chris- n worship among them every evening. ce then many have attended services the mission Bungalow at the station, l some headmen seem about to cast in ir lot with the church.

— A similar movement is reported ong the Dheds, a low caste, near Ah- dabad, Gujarat (Western India), where h Presbyterian missionaries are labor- . Many are eager to have Christian ools, and in February last nearly sixty sons received Christian baptism.

— In 1872, the inhabitants of a num- of villages (about twenty) near copies of Bibles, Testaments, and Scrip- ture portions were issued. More than 75,000 of these were sold by colporters of the Societies.

—— The "Western India Native Chris- tian Alliance," it is stated, has at last found a man ready to act as its mission- ary, who will soon begin his work near Bombay, receiving such pecuniary sup- port as the Alliance may be able to give.

—— By means of this Alliance, some of the native Christians are making the en- deavor to manage their own affairs; con- duct, on their own responsibility, evan- gelistic labor; and thus secure more of self-support and independence on the part of the native church. The native Christians of Calcutta, also, are now mak- ing an effort similar to this at Bombay.

—— It is not easy to keep up with the changes that are going on in Romanist countries in favor of civil liberty, the rights of conscience, and religious toler- ation, despite the remonstrances of the 'Old Man' at Rome. Brazil and Mexico, on this continent, are keeping pace with Italy and Spain on the old.

—— Are evangelical Christians awake to the opportunities of the hour? The mar-

Gulick and Rev. G. W. Heacock, D. D., Rev. William R. Stocking, of the Presbyterian mission to Persia, to Miss Isabela C. Baker, recently of *Mardin*, Eastern Turkey mission.

DEPARTURES.

From San Francisco, September 16, Rev. C. A. Stanley and wife, of the North China mission, returning to their field.

From San Francisco, December 1, for Japan, Rev. Wallace Taylor and Mrs. Mary F. (Wisner) Taylor, of Oberlin, Ohio. Mr. Taylor was educated at Oberlin College and Theological Seminary, and goes to join the Japan mission.

From New York, December 6, Rev. Benjamin Schneider, D. D., and wife, of the Western Turkey mission, returning to the field, to labor in connection with the theological seminary at Marsovan.

ARRIVALS.

Rev. Josiah Tyler, of the Zulu mission, reached Natal, on his return from the United States, on the 17th of September, 1873.

Mr. and Mrs. Hubbard, who sailed from New York August 27, for Western Turkey, arrived at Constantinople October 15, and left there on the 18th, for Sivas.

Mr. and Mrs. Hunt, who sailed from San Francisco in August, for the North China mission, arrived at Peking September 19.

Mr. and Mrs. Bissell, of the mission to Austria, arrived at Vienna October 15.

DEATH.

At the Sandwich Islands, October 2, 1873, Mrs. Charlotte F Baldwin, wife of Rev. Dwight Baldwin, M. D., aged nearly 68. Mrs. Baldwin went to the Islands, with her husband, in 1831.

Attention is invited to important Business Items on 4th page of the Cover.

DONATIONS RECEIVED IN NOVEMBER.

Chelsea, Central Cong. ch. and so. m. c. 38 71; A. M. D., 5; 43 71—167 69
ristol county.
East Taunton, Cong. ch. and so. 47 00
Fall River, F. W. Macomber, for support of Wong Wan Choong, North China, 50 00—97 00
rookfield Asso'n. William Hyde, Tr.
North Brookfield, Union Cong. ch. and so. 26 10
ssex co. North.
Ipswich, a friend, 20 00
Newburyport, North Cong. ch. and so. 64 50; Whitefield Cong. ch. and so 62.04; 126 59—146 59
ssex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane st. ch. and so. m. c. 7.06; F. W. Choate, 100; 107 56
Lynnfield, Cong. ch. and so. 11 04—118 60
anklin co. Aux. Soc. William B. Washburn, Tr.
Whately, Cong. ch. and so. 46 00
mpden county, Aux. Soc. Charles Marsh, Tr.
Indian Orchard, A. Mason, 5 00
Springfield, Olivet ch. and so. 199.28; North ch. and so. 64.89; a friend, 150; 414 17
West Springfield, 1st Cong. ch. and so 12; Park ch. and so. 6; 18 00
Westfield, 1st Cong. ch. and so. m. c. 21 70—458 87
ddlesex county.
Ashland, a friend, 5 00
Cambridgeport, Prospect st. ch and so. m. c. 11 65
Carlisle, Cong. ch. and so. 15 00
Hopkinton, Cong. ch. and so. 255 64
Melrose, Ortho. Cong. ch. and so. m. c. 16 37
North Cambridge, Mrs. P. Lesure, 5 00—308 66
ddlesex Union.
Fitchburg, Calv. Cong. ch. and so., to const. G. S. Gibson and W. H. Lowe, H. M. 345 00
Harvard, Rev. Ira Tracy, 10 00
Leominster, Cong. ch. and so. 106 25
Bissell, to const. Mrs. Mary E. Betts, H. M., 100; 227 23
Redding, Cong. ch. and so. 25 00—268 23
Hartford county. E. W. Parsons, Tr.
Berlin, 2d Cong. ch. and so. 215 26
Bristol, Gents' Asso'n, 82, m. c. 30; 112 00
Hartford, 1st Cong. ch. and so. 500 00
Manchester, 1st Cong. ch. and so. 139 50
New Britain, South Cong. ch. and so. 748 80
Plainville, Cong. ch. and so. to constitute Henry S. Potter, H. M. 114 00
Plantsville, Cong. ch. and so. 180 00
Southington, a friend, 250 00
Unionville, 1st Cong. ch. and so. 46 17
West Hartford, Cong. ch. and so. 223 96—2,529 69
Litchfield county. G. C. Woodruff, Tr.
Goshen, Cong. ch. and so. 103 45
Harwinton, Cong. ch. and so. 61 15
Lakeville, Village Prayer-meeting, 26 63
Litchfield, Cong. ch. and so. 18 00
South Canaan, Cong. ch. and so. 10 00
Thomaston, Cong. ch. and so. 338 00
Watertown, Cong. ch. and so. (of which from Eli Curtiss, to const. Charles N. Allyn, H. M., 100); 176 30—733 53
Middlesex county. John Marvin, Tr.
Clinton, Dr. D. H. Hubbard, 50 00
Higganum, Cong. ch. and so. 36 21
Killingworth, H., 3 00
Middletown, 1st Cong. ch. and so. 23; J. F. Huber, for Madura, 1; 24 00
Old Saybrook, Cong. ch. and so. m. c. 13 71
Westbrook, Cong. ch. and so. 55 42—182 34
New Haven county. F. T. Jarman, Agent.
Derby, 1st Cong. ch. and so. 41 00
Milford, 1st Cong. ch. and so. 190 00
New Haven, Ch. of the Redeemer, to const. H. B. Bigelow, Benjamin Hague, L. W. Sperry, P. Chatfield, and T. P. Dickerman, H. M., 500; North ch. m. c. 11; East ch. 12; a friend, 60; J. A. R., 1; 574 00
Orange, Cong. ch. and so. 25 00
Southbury, Cong. ch. and so. 51 00

Malone, Cong. ch. and so.	5 00	
New York, Madison Square Mission Chapel,	20 00	
Otisco Valley, Mrs. Olive S. Frisbie,	20 00	
Potsdam, Mrs. Abner Clark,	10 00	
Rockland, Anna Richards,	5 00	
Spencer, Ainah Austin,	5 00	
West Farms. Amount ack'd in November Herald should have read from Mrs. Alphonso Wood.		
West Groton, Cong. ch. and so.	11 33	—201 25
Legacies. — Brooklyn, Francis D. Mason, by Parmenas Castner, Ex'r,		5,000 00
		5,201 25

NEW JERSEY.

Jersey City, 1st Cong. ch. and so. m. c.		32 60

OHIO.

Ashtabula, William M. Eames,	9 00	
Delaware. Amount ack'd in December Herald as from Delavan, should have been ack'd from Delaware.		
Huntsburg, Cong. ch. and so.	20 00	
Jackson, A. C. V.,	5 00	
Jefferson, Brick church,	14 35	
Kent, 1st Cong. ch., annual interest on $1,000, from Austin Williams, deceased,	70 00	
Marietta, 1st Cong. ch. and so., in part, 80; Mrs. A. Stanley, 10;	90 00	
Painesville, 1st Cong. ch. and so.	51 05	
Strongsville, Free Cong. ch. and so.	18 00	—277 40

INDIANA.

Terre Haute, Mrs. Mary H. Ross,		5 00

ILLINOIS.

Aurora, New England Cong. ch. and so.	43 55	
Bloomington, 2d Presb. church,	10 00	
Chicago, Bethany Cong. ch. and so.	4 41	
Dixon, Cyrus A. Davis,	5 00	
Evanston, Cong. ch. and so., with prev. dona., to const. A. Wilder Wood, H. M.	62 01	

CALIFORNIA.

Fort Jones, I. Titcomb,	4 00	
Oakland, 1st Cong. ch. and so., 2 mos.	136 25	—140 25

DAKOTA TERRITORY.

Canton, Cong. ch. and so.	5 80	
———, Good Will church,	2 80	—8 60

FOREIGN LANDS AND MISSIONARY STATIONS.

Turkey. Erzroom, Rev. M. P. Parmelee and wife,	10 00
South Africa. Amanzimtote, m. c. 29.20; Ifafa, m. c. 2.01; Ifumi, m. c. 20.60; Umtwalumi, m. c. 10.70;	62 51
Sandwich Islands. Hilo, 1st foreign church,	42 46

MISSION SCHOOL ENTERPRISE.

Maine. — Portland, Children's Mite Box,	3 00
New Hampshire. — North Conway, Miss M. E. Merrill,	5 00
Vermont. — Gaysville, Juvenile Miss'y Society, 2; Swanton, Cong. s. s. 30; Thetford, Cong. s. s., for student at Erzroom, 40;	72 00
Massachusetts. — Cohasset, Cong. s. s. 12.50; East Douglas, Cong. s. s., for schools in Madura, 7; Woburn, Cong. s. s., for student at Amanzimtote, 40;	59 50
Connecticut. — Berlin, Cong. s. s. 4.17; Columbia, Cong. s. s. 30.37; Salisbury, Cong. s. s., for pupil in Batticotta Seminary, 30;	64 54
New York. — Deposit, 1st Presb. s. s.	24 50
Ohio. — Huntington, Huntsburg Cong. s. s.	10 00
Illinois. — Cong. s. s. 15; Roseville, Cong. s. s., for pupil in North China, 12;	27 00
Iowa. — Grand View and Harrison, Cong. s. s.	9 00
Wisconsin. — Cong. s. s.	9 75
Colorado. — Denver, George Ford, for support of a boy at Seroor, India,	30 00
	314 29

Donations received in November,	$11,549 01
Legacies " " "	10,776 15
	$22,325 16

RCH AT PASUMALAI.

THE

MISSIONARY HERALD.

VOL. LXX. — FEBRUARY, 1874. — No. II.

MISSION CHURCH AND SEMINARY AT PASUMALAI.

By Rev. George T. Washburn.

The engraving opposite is from a photograph of the church at Pasumalai, outh India — the seat of the Theological Seminary of the Madura mission. he institution is situated on the great road from Madras to Cape Comorin, ree miles southwest of Madura. A mile and a half further on is the famous ck of Sikkanda-malai; while the great heathen temples of Madura, and the less famous temple of Sikkanda-malai are in view across the plains. The

ization, not far from four hundred young men have been connected with it. Nearly two hundred and fifty of these have found their direct work in laboring for the evangelization of their own countrymen, as preachers and teachers, throughout Madura and the adjacent districts. Few churches in India have had a wider influence than the one worshiping in the edifice here represented. Occasionally, there are to be found in its Sabbath audiences educated men from Madura, who, Nicodemus-like, desire to learn privately more of Christ, and heathen pilgrims to the great feasts at Madura and Sikkanda-malai, from remote places. The native pastor, ordained in 1871, is at the same time the native instructor in the theological school.

One is tempted to contrast this training-school of Christian theology, aiming to raise up Christian pastors, preachers, and teachers for heathen Madura, with that famous Madura College so fondly preserved in memory by Tamil tradition, legends, and history. It is supposed to have originated in the ninth century — that Elizabethan age of Tamil genius and culture. Europe was then going down into the ignorance of the dark ages. It was in name a school of poetry, in reality a college of all the known sciences; for poetry has always been, in the East, the vehicle of history, science, and religion — of everything the wise and religious thought worth saying or preserving to mankind. Originally the college is said to have consisted of forty-eight poets, — forty-eight simultaneous incarnations of the soul of Sarasrathi, the goddess of learning. It continued through many reigns, and had a large fellowship of members. Some of the reputed works of its members are still extant and form the classics of South Indian literature, holding about the same relation to Tamil literature that Chaucer does to English literature. But the chief contribution to Hindoo literature,

Tracy, wrought, with its accomplished native instructor, upon the translation of the Bible into the Tamil language; and he, along with a large corps of coadjutors, has the satisfaction of knowing that they have produced a Bible for the Tamil people not inferior to our old English Bible for us. This school has sent out books for schools, books for women just waking up to ask for education for themselves, books on Western science, history, and theology, and tracts and newspapers for the common people. While not a stanza of the Kural can now be understood without a commentary — and never could have been understood by the unlearned, — and hence, while the Madura College spoke out of its cloisters in the great temple to the few only, the school at Pasumalai has put itself at the head of the people's movement that is now beginning a vast revolution in India. It speaks to the people, as Christ and Christianity have always spoken to them. It sends its teachers and preachers to them. Its great value is in its influence on others, outside its pupils. It makes its pupils men, and Christians, and preachers, so that they may give manhood, learning, and Christianity to the teeming masses of the people. The work of the Madura College is ended; a new era has dawned. The work of the humble Christian school at Pasumalai has just begun; but it has begun in a revolution. If the two come to conflict — the one with its Bible and the other with its Kural — we have no fear as to the result. As of old, the victory will not come by superior prowess, or worldly wisdom and science, but, as it did to Paul at Corinth, and Athens, and Ephesus, through that divine truth which was a stumbling-block to the Jews and foolishness to the Greeks, but to those who are called, both Jews and Greeks, the power of God and the wisdom of God.

and the Kshattrayas, a military caste, which included the sovereign, determined to burst the shackles of caste which the Brahmans had been tightening round them for centuries. In accordance with this institution, a king, however mighty and howsoever engaged, must demean himself most humbly before a Brahman beggar. It is not to be wondered at, therefore, that, should a reformation be attempted, it would emanate from the ruling caste; and although this matter might be its chief object of attack, there were other innumerable absurdities which the reformer would unhesitatingly expose and denounce. Such an one was found at that time, in the person of Prince Siddhartha, the son of king Sudodhana, who reigned at Kapilavastu, near Nepal. Buddhistical annals inform us, that although heir to an extensive, wealthy, and flourishing kingdom, this prince, at the age of twenty-nine years, forsook the world, relinquished his claim to sovereignty, and resolved to seek for happiness in mental tranquillity, complete subjugation of all desire, and the attainment of wisdom. For this purpose he left his palace by stealth at midnight, entered the jungle, and for a period of six years lived there as an ascetic. During this period he matured his plans for future action, when he should have to propound his system to the world. But the magnitude of the task and the obstacles he anticipated almost drove him to despair, so that his first resolution was to let his own system die with him; but having been assured that a few, at least, amongst men were wise and good enough to appreciate his teaching, he who laid claim to Omniscience resolved to impart his doctrines to a certain person. He was then told that that man had been dead seven days. Buddha [the Deity — the Enlightened One] made the same mistake again; but his third resolution was

tions for the object he had in view. He assured them that his dharma differed from that of all other teachers, in that it advocated neither sensual gratification nor corporeal austerities, but the medium state of indifference to both the regu lation of the motions of the mind and the discovery of the primary causes of existence and extinction, of sorrow and pleasure.

"After a few objections started and answered, these five persons embraced his dharma, and desired from that day to be admitted to his priesthood, under the appellation of Bhikshus. Their request was granted; and a beginning having been made, the new teacher of the seed royal found a comparatively smooth path before him, so that, within a very short time, his adherents, both lay and cleric, amounted to hundreds of thousands, including the famous Bimbisara, king of Patna, who had been the intimate friend and companion of Buddha from his youth. . . . .

"Buddha denies the existence of a Creator, but not the fact of creation. Matter had a beginning, but by what means we cannot understand. The origin of animal life is ignorance! The existence of all the Hindu deities is acknowledged, but they are inferior to Buddha; and though giants in stature and living for ages, they are all mortal, and their present state as well as their future is, and will be, the result of their actions. They are not saviors; there is no savior. *Karma*, or action, is supreme, and is the good or evil genius of every sentient being. Thus Buddhism teaches and advocates *isolation;* every man is his own god or devil. He must ever bear this in mind and strive to be independent of all extraneous aids and sympathies. Consequently prayer is unknown. Reverential remembrance of Buddha and his dharma is good and should be practiced, but no petition is offered to him. The orthodox formula of worship

assured his disciples that after death he and many of them would attain *Nirwana*.

"Buddha is generally charged with the denial of the existence of the human soul, but whether justly or no it seems impossible now to decide, owing to the imperfection of our knowledge with regard to the whole of his utterances on this subject, handed down to us in his Scriptures. . . . .

"But the most popular subject that he taught was doubtless that relating to caste. All classes of people were delighted to hear one who belonged to the regal caste declare that such distinctions were unreal and ought to be disregarded, and that the claims of the Brahmans to almost divine honors were a myth and should be resisted. He taught the people that henceforth there ought to be but two great classes in society, — the Clergy and Laity, — and that it was their duty to burst the iron fetters of caste, embrace his doctrines, and enter the priesthood, by which act they would most effectually ennoble themselves.

"Buddha was a most indefatigable and methodical teacher. He ordained many thousands of Bhikshus, male and female, and sent them to all parts of India, while he, by his own example as well as precept, taught them how to preach and itinerate. And thus at the time of his death, which took place B. C. 543, at Kusinapura, in Malwa, when he was at the age of eighty, and forty-five years after he began to promulgate his dharma, his religion had vast multitudes of adherents in almost every district of India and the surrounding countries."

The (English) "Church Missionary Intelligencer," for November, 1873, has also an article on Buddhism, or, specially, on the "Nirwana" of the Buddhist

thus worked out so much of the evil Karma accumulated in his former existences. All, then, being unstable and uncertain, present happiness is no safeguard against future misery, and even the bliss of heaven has its alloy; the whole sum of sentient existence is suffering, and release from suffering, or from the prospect of suffering, can only be obtained by release from existence. The cause of continued existence is sin: remove this, and you strike at the root of existence. Sin is removed by the Four Paths of Sanctification, and to these entrance is obtained by the Sublime Eight-branched Road, which is a life in accordance with Buddha's commands. By the practice of charity and other good works, by purity in thought, word, and deed, and by the exercise of religious meditation (Jhana), the disciple of Buddha is enabled to enter the Four Paths, and by so doing to escape from the misery of existence. The Four Paths are four stages of sanctification, ending in Nirwana; the fourth immediately, or in the course of a small number of years, the other three after various intervals, but all with absolute certainty, for he who has entered the paths once can never fall away, but is certain of obtaining Nirwana.

"There is probably no doctrine more distinctive of Sakya Muni's original teaching than that of Nirwana — the annihilation of being. . . . . Unless the hope of extinction can be called hope, the Buddhist is without hope either in this world or in the next. He is also 'without God in the world.' According to Buddhism there is no Creator, no being that is self-existent and eternal. The power that controls the universe is Karma, literally Action. The manner in which being first commenced cannot now be ascertained."

28, 1830, and arrived at Honolulu June 7, 1831. Their first location was at Waimea. Here, and in the adjoining large and populous district of Kohala, they labored till the year 1835, when they removed and located at Lahaina, where, with the exception of a visit to the United States, in 1856–57, they remained till 1868, and then removed to Honolulu.

Mrs. Baldwin was the mother of eight children, six of whom survive her. In all her domestic relations she was an example which Christian mothers may safely imitate. Her family cares were many, arduous, and long-continued. In former years, the station at Lahaina was such as to make it necessary that the mission family located there should receive much company, and no sacrifice was too great for Mrs. Baldwin to make, to entertain and contribute to the comfort of those who, from necessity or for pleasure, sought her hospitable home.

Her attachment to the Hawaiian people was strong and deep; and she earnestly sought, in various ways, their best good. Among the Hawaiian females at Lahaina her influence was great. She had for a time sixty girls in a school under her care. After she became unable to go to the public room, where the women assembled for reading the Bible and prayer, a house in her own yard was appropriated to their use, and there she met with them. In the "History of the Sandwich Islands Mission," Dr. Anderson, writing of the Lahaina station, says: "There was a remarkable prayer-meeting of native females at that place (Lahaina), under the superintendence of Mrs. Baldwin. It was sometimes literally a Bochim — the interest awakened at Lahaina was almost universal." The attachment of the Hawaiians to her, particularly of the native females at Lahaina, was marked and strong. One of these, Kealoha, who had lived in the family thirty-eight years, a faithful friend and nurse to Mrs. Baldwin in her weakness and sickness, was among the mourn-

ith a view to future effort in that re-
on. He has sent a report of that tour
instructive, and of so much interest,
at extended extracts will be given
ere: —

"At the direction of the brethren in
ague I went into the Tyrol in August,
king a side journey into Bavaria, to
sit one of the exiled Tyrolese Zillertha-
s, who left his home in 1837 for con-
ience' sake. After consultation with
n I proceeded to Innsbruck, a good
nter for the whole country. The coun-
is somewhat T-shaped, running out
the west in a broad branch above the
sterly part of Switzerland, jutting in
e south far down into Italy west of the
nice province, almost to Verona, and
ving a third irregular spur northeast,
vards Carinthia, south of Salzburg and
per Austria.

'In Innsbruck I was kindly received
the lay leaders of the German Luther-
Congregation, obtaining much valu-
e information from them. I visited
number of persons there, distributing
riptures and tracts to Protestants and
tholics; with care, of course, but hav-
, even from the latter, a responsive
dition of the people, sounded the pros-
pects for our work, urging on individuals
the truths concerning sin and salvation.
I had to look up, and think carefully, and
God heard much prayer and helped. I
had conversations on the desired topics
with perhaps over three hundred and
fifty persons, and distributed a large
quantity of gospels, tracts, etc., reading
first and choosing what I gave, leaving
also, with many Protestants and Catho-
lics, small quantities, which they said
they would read and distribute. One
Catholic said, 'I'll be sure to read them
before giving, although I'm sure they are
all right.'"

State of the Country. "Naturally the
people have the fine character of moun-
taineers. Their grand home and rugged
toil tend towards industry, thoughtful-
ness, and religiousness: their secluded
life also towards tenacity of opinion.
They are very kind-hearted. Touch
them where their plague has not cor-
rupted them and you find these grand
qualities. The Tyrol is the most relig-
ious of all Austrian countries, say the
people, and so say others about them.

of men, and then women, with a gaudy priest under a canopy between, all jabbering prayers. . . . . A smith, in one place, when urged to read the Bible as God's word, said that the priest is in God's place, and to hear him is enough. He wanted thus to condemn the effort of many to make the schools better, saying that though he knew very little he always had credit.

"This ignorance of the people is very sad. Many, many have told me they do not read; they do not get time, they say. Even lads are careless about it, and say, 'It does me no good.' 'Our people are very ignorant,' was always the testimony of the intelligent. A parish chairman deplored this to me, explaining how much better they would get on at home and on emigrating if they knew more. Many unhesitatingly blamed the priests for this ignorance. But the Imperial Government is forcing better things.

"That morals are very low, was the abundant testimony. The complaint was chiefly against unfaithfulness, and that the confessional had trained to it. The charge of social impurity was often repeated, and of the bad character of many whom the story of Paul's letter to the Romans was apparently quite new. The precious book is buried out of sight under rubbish.

"Infidelity is in the land. Naturally, men seeing all false that to them is religion, are likely to cast away all. I found such persons, and had to contend against 'Renan' among working-men. But it was easy to find foothold for a word of truth. They are not stark skeptics, and many intelligent persons assured me that blank atheism scarcely exists. Yet it can easily come, if the truth is delayed. It is but a slight difficulty that this class are shy towards a gospel messenger, thinking, of course, he must be a clerical. They are soon won by kindness. Three fellow-passengers in a train for a while fought me stiffly, but soon found I was a friend. Oddly, but naturally, clericals at first thought me all right.

"Another discouraging fact is the treatment Protestants have received who have sought to form regular communities. One such regularly recognized community (Gemeinde) exists in and for Vorarlberg, which is governed more liberally than the Tyrol proper. In Meran, the Protestant

meteries, which of course is not willgly allowed.

"The attitude of the priests is a special scouragement. The education of these in the hands of the Jesuits. As Cathics told me, ignorant peasants are sent the seminary, there separated from all l life, crammed with the peculiar ideas, d come out just about as ignorant as y entered, unfit to sympathize with l life, and zealous for their instrucns. They are bitterly opposed to progs and enlightenment of all kinds, lead the attack against the liberals, against government schools, — which are not be, as heretofore, under their control, thundering against them from the pit as tending to irreligion, and this hough special hours are set apart for igious instruction, to be given by the ests. I heard a sermon from a Capun monk, on, 'No man can serve two sters,' etc., in which the church was sented as the only true master, the per of the truth, always and only owing God's will. This in opposition the false master — the spirit of the es.

"The majority of the people, and in

"It is discouraging, also, that many of the Protestants belonging to the wealthier class fear any missionary effort, some being anxiously afraid. This is, however, natural for persons who live long without the means of grace. I might speak of unfriendly treatment I received from one pastor. He is, friends tell me, a rationalist, and I gathered as much from the opinions of his hearers. He at first bade me be very careful in my work, for he was in a way responsible! Then, growing warm over some exceptions I took to his sayings, he used pretty strong language."

Reasons for entering the Tyrol. "To speak now of reasons why the Tyrol should be entered as a mission field; — the most weighty of the discouragements noticed above, — *e. g.*, the ignorance, the immorality, the indifference, the infidelity, — are reasons why we should go. Roman Catholicism fails to prevent or cure these evils. The lightness of some of the other discouragements is plain.

"Strong encouragement is found in the existence of the liberal party, — liberal in all senses, not only politically. 'Progress' is their watchword. They welcome,

tament together. 'That book should be in every house,' said he. Three wealthy farmers, noblemen, expressed a strong wish that the true religion might be made known, and took tracts to circulate. One earnestly charged me to send him a Bible. He and his wife listened with close attention as I talked to them of Jesus and the true way of life. This same gentleman treated me very handsomely, urging me to come again. The Bürgermeister of the capital said we would find a sterile soil, much indifferentism, perhaps fanatical opposition, but it would be quite legal to hold Bible meetings. The presiding men in other parishes were alike kind. Other men gave me good advice as to how I could best prosecute my work.

"Most of the newspapers belong to the liberal party, and these I saw everywhere circulated. One especially, in Innsbruck, fights the clerical party with able articles and very plain revelations. The wide circulation of these suggests how the party must grow. By some of these papers the advertisements of the Innsbruck Protestant congregation have been published gratis. Here let me note that Catholics often attend the Protestant services, and tants, but a sort of shut-off denomination, by themselves. The Reformation had come in here and remained in many hearts. Between 1830 and 1840 the priests moved the government to expel those Zillerthalers who would not abjure. Only two abjured, and those suffered much afterwards. Many books were left behind, and the leaven worked. After careful searching I found a good old man who is known as a peculiar thinker. He told me the story, then took me aside upstairs, unlocked a chest and brought out a great Bible — *Luther's* translation, Würtemburg, 1699. Turning to Baruch vi., he read to me. Read it, and you will see why. As he read of the doings of the false priests, he said, 'My eyes fill up.' It was touching to see him. I turned to some of the precious passages in John xiv., etc. They were all marked round with pencil. 'This is my Devotion Book,' he said. 'O, it is my wish,' said he again, 'that I might enjoy the communion once, ere I die, in the true way.' We prayed together, and it was a precious time. He repeated the blessing of Numbers vi. 24–26. I was able to visit him a second time. He believes we could have meetings, and

e Zillerthaler exile, visited in Bavaria, d me he had sent in books to the value several thousand florins. He came near ious trouble on account of this. The lerthalers have a reputed fondness for iting the outer world, and so becoming ser than other Tyrolers. Doubtless this ndness is to be traced back to the ele- ing influence of the gospel among them the past."

What can be done. "What can we do this land? I believe a judicious col- ter would often find a welcome for his oks, and many an opportunity for con- sational preaching. Again, I think a ssionary could hold Bible meetings in private house, Sabbaths and week- ys, and by kindly visiting, frankly con- rsing on points interesting to inquiring d doubting men, gradually win many to end. Coldness and persecution might encountered, but the Lord would de- er out of it all; and hearts standing by another in his work can cheer one other in dark times, can bear much him who bore our sin. The liberals uld, I think, gradually come to stand us. The government will become

kept coming and going, and in the mean time a room was hired for me by them. One man brought chairs (his wife sent for them the next day, she being very bitter against us), another a candlestick, another a bedstead, another a jar of water, and another a blanket; so, at last, the room was furnished. Several of the richer families had invited me to their houses, but as these are not open to the poorer class I declined. I ate in the true Mexican style, without knife and fork, using, as they do, pieces of tortilla (a kind of pancake) to convey the food to the mouth, eating the spoon each time. This was my first experience of living among the poor people, and I was astounded at their poverty, ignorance, and degradation. What a contrast between the elevating power of the Protestant Church and that of the Romish! The Protestant Church, in fifty years, transformed the Sandwich Islands from a savage to an educated people; the Romish Church, after working here with every advantage for three hundred years, has not yet taught its people the first steps in knowledge. In fact it opposes, with all its power, the noble efforts of the liberal

lieved that with the sacraments, masses, etc., etc., they were perfectly safe. So interested were they, that, by their request, I repeated the sermon the following night. After each service the people would ask me questions upon any point not made plain, or respecting doubts they had. I found this a most helpful exercise.

Threats of Violence. "Although it was a most extraordinary occurrence to see or hear a Protestant missionary in a Mexican town, no disturbance occurred for the first eight days; but Wednesday afternoon we received news that the Indians in the south part of the town, excited by the priest, were intending to rush into the meeting that night to kill us. The sheriff was immediately notified, and said he knew of the plot, and would do all in his power to protect us. While debating in my mind the safety of holding a public meeting that night it commenced raining, which at once prohibited the meeting. About fourteen met in a private house, and we spent the evening talking without molestation. The night before, an attempt

hoping you will give us permission to employ one or two good natives to help him. Ahualulco is one of the most liberal towns of Mexico. I can at once have two services on Sundays, and a Sabbath-school; also Bible lessons during the week. As soon as a house is cleaned I intend to go — on the second of December. Have been spoken to already for fifty Bibles for families there. They will all pay for them, though they are so poor."

EXTRACTS FROM A LETTER TO FRIENDS.

A letter from Mr. Stephens, dated October 15th, is published in the "Pacific" (San Francisco), in which he notices some interesting facts not mentioned in letters to the Missionary Rooms. A few extracts will be given here.

"In spite of the excommunication against our paper and its readers, it is prospering finely. . . . . Our subscribers increase each week. . . . . We are positive we were not a day too soon in taking this field. Mexico is marching forward rapidly; and if we do not keep up in our efforts to Christianize her, she will not wait, but go on without any religion. You would

Micronesia Mission.

A PLEASANT LETTER FROM EBON.

THE sprightly freshness of a letter from r. Whitney (dated Ebon, April 23, 1873, d received December 15), and the grat- ing facts reported in it, will make it ceptable, without much abbreviation, the readers of the "Herald." Jaluit, which most of the letter relates, is an and, or rather, like the low islands of region generally, a cluster of islets ound a lagoon, in the southeastern part the Marshall group, where a Marshall and teacher is stationed, in the mission rk. It will be seen that he has not ught in vain: —

"The German bark, *Peter Godeffroy*, pt. Wendt, is now taking in cargo at luit, and will soon sail for Hamburg ect; so we make that our post-office is time. We are all in usual health, t I think needing the little change and ountain air we shall probably find at saie, when the *Morning Star* comes to ke us there. Our good ship, how we ng to see her again, and hear from the rld away! But we wait until she mes, and in the mean time try to move were two chiefs of high rank, one of them the proprietor of a large part of this island. They both attend our school, and we hope they will be prepared to do good, and use all their influence for the advancement of Christ's kingdom. Such seems to be their disposition now. These, with other young men, are a new, and we trust, vital force in our church, and we pray that they may continue long in the Master's service."

A VISIT TO JALUIT — NEW CHURCH.

"I spent the last half of March in visiting the island of Jaluit, about one hundred miles northeast from here. I went with Mr. Capelle, in the bark mentioned above, and he secured for me a free passage. We reached Jaluit March 19, and came to anchor about noon. March 20, I visited an islet about twelve miles distant, where our teacher is stationed. I remained till after the Sabbath, and preached on that day three times. The morning service was to dedicate a new house of worship. There were present two high chiefs, who seemed interested. One of them, Lebon, came to me some months ago, when visiting here, and asked

few at any one islet, and this that they may pick up a living."

A WARM WELCOME.

"But the people, though few in number, are interesting, and interested. I went to Pinglep on Monday afternoon, and such a welcome as they gave me surpassed anything I had seen before. The hand-shaking was done up very rapidly, for in their eagerness two, and sometimes three or four, would grasp at once, and sometimes they would line the arm to the elbow, in greeting their new missionary. Tell us it don't pay to be a missionary! Why, one such greeting would pay for years of toil in sadness and discouragement! Their joy and welcome was unfeigned.

"When I called them together they crowded about me, and gathered in the church (a school-house then, but afterwards the church, for I helped them dedicate it to the worship of God), and with attentive ears, fixed eyes, and often open mouths, they seemed to be determined to let not one word fall unheeded.

"A pleasant part of the service for me was to listen to their simple but expressive

ing of a forest fire far away; or the small piece of the second *Morning Star* which drifted from Kusaie, and, picked up at Namarik, told Capt. Milne and others that the vessel was gone. But where? When? And who went down with her? We wait in suspense, not knowing, or surmising, the extent of this fire, nor even its locality. Was Pemberton Square consumed? The new Congregational House, with all its conveniences, is that, too, gone?"

ADDITIONS TO THE CHURCH.

"But for the rest of my trip. I went again to Imroj, and on Friday held a church-meeting and examined eight candidates, who were afterwards received to the church, and the Lord's Supper was administered for the first time to the little church of, now, eighteen members. I left there on Saturday with feelings of gratitude that I had been permitted to do this work, and with the hope and prayer that my visit might not have been in vain.

"I see more than ever the need that we visit these stations and look after the native teachers; and also, at times, visit and

et gold, but there was no one to go with em to teach them the way of life?

"The extent and the variety of work estward offers great inducements. We ght to keep up with the demands; we ght to follow on towards the sunset, l the sun shall rise no more on heathen es or pagan lands."

North China Mission.

THE WORK AT KALGAN — A BAPTISM.

From Kalgan, the most northerly sta- n of the North China mission (140 les northwest of Peking), Mr. Williams ote, October 3, 1873: —

'A few weeks ago the chapel-keeper, o came up from Peking with us, in ne, was baptized. He has a pleasing dress and seems earnest, and well fitted chapel preaching. He is receiving ly instruction from me, and recites of-texts from the Confession of Faith. Sundays, now, we go down to the pel in force and sing, which has the ct of drawing in a crowd. There is noral effect produced on the people en they see that there are a few Chris-

"A Bible-woman, Mrs. Ho, formerly in Miss Porter's employ [at Peking?], has just come up, and receives, with others, daily instruction from Miss Diament. She also visits, with her, among the women. Mrs. Gulick is an angel of mercy to the sick, going around on her donkey far and near, never weary or discouraged. Mr. and Mrs. Gulick intend making a tour to Yü Cho soon, from which place we hear good tidings of a number of inquirers. Messrs. Pierson and Goodrich may be visiting there at the present time, and I hope they may reap much fruit."

Madura Mission — Southern India.

HOME AGAIN — JOYFUL RECEPTION — JOY IN THE WORK.

Mr. Noyes, returned from his visit to the United States, wrote from Periakulam, October 1st: —

"I resumed the charge of my station, from Brother Rendall, on the 20th of August, when we had all the native pastors, evangelists, and teachers of the station together, at my house in Periakulam. It was a joyful meeting. The native brethren

The reception given me by the native Christians has been most enthusiastic.

"I rejoice that there are now four very worthy native pastors in my station district, and that my plan of ordaining Mr. Isaac over the large church at Kambam, to which he received a call just before I left for America, was carried out in my absence. His labors, and the labors of his wife, have been greatly blessed to that people. On my recent visit to that congregation, what was far more gratifying to me than all the enthusiastic demonstrations of the people over my return, was the Sunday evening women's prayer-meeting, which I had the privilege of attending. It was a scene for the 'Woman's Board.' The pastor's wife presided; and there were present more than fifty women who had come together for prayer and praise. Forty-nine of their names were called out, and the amount registered which they had brought as their weekly offering of grain or money, laid aside in daily portions as the Lord had prospered them. This was a customary thing, not got up for the occasion to please the returned missionary; yet they seemed the heat and dust of India to meet one of them on these shores. Could I speak in their ears now I would say, the anticipations of a life are realized. For so it is with me. All the views that I had in early life, as I sent my thoughts across to India's darkened sons, are to-day realized, and my eyes almost fill with tears as I see the blessed, boundless opportunity that invites on every hand.

"I wish you could stand, if only for ten minutes, in our Sabbath-school. I know you would be moved, as we have been, even to tears, at the singing of the heathen boys. We have between 80 and 100 in attendance, and the greater part of these, five months ago, knew nothing at all, — could not read, did not know their letters, and never heard a loving word about the Saviour; but now they sing from memory the Christian hymns we teach them in our day-schools. These are three in number; one, as you know, is for girls, and is opened in the city. These three schools meet twice a week to sing together what they have been taught separately. The people are very much alarmed lest we should lead their children to become Christians, and in many

meeting of the mission and that of the native Christians, in October. He says: —

"The religious exercises in connection with the anniversary were interesting and profitable. They were conducted by the native pastors, the missionaries taking an occasional part when invited to do so. The central theme selected as a guide to the speakers was, 'What means must we use to secure a revival of religion? What preparation is needed in the church? and, What means must be used with unbelievers?'

"A daily prayer-meeting was commenced by the Christians here during the week of the meeting of the American Board, and was kept up till the close of the anniversary, this week. This was not only an excellent preparation for the coming meeting, but we have reason to believe was spiritually profitable to many of the time. On four different Sabbaths several persons were received to the church. During the months of September and October twenty-seven were thus admitted to the communion. Some of these were pupils in the schools, but the greater part were outsiders who had long been acquainted with the truth, but only

chapel, including additional seats, lights, etc.

"Three members of the theological class (of six), who have now completed their course of study, were licensed to preach, after an examination by the Union. One of these three has received and accepted a call from the church at Sholapoor to become their pastor. The Lord is fitting him for his work. Two days ago he buried a child about a year old, his only boy. The other members of the class are stationed at prominent points in the districts.

"Our schools were examined during the anniversary week, and also the Normal School of the Christian Vernacular Education Society. A teacher from the Government City School who was present volunteered the opinion that our schools, though chiefly composed of students from the lower castes, were ahead of their own containing Brahmin and other high caste boys, as well as educated Brahmin teachers. And the reason he gave, with as much candor as truth, was, 'Ours is the work of hirelings, and yours is a work of love.'

"The season for tours in the villages

eign Committee: "Never in a single year have so many laborers been added to the force engaged in the work of this Committee. During the year the receipts were $114,110.08, including from legacies $17,795.97. The expenditures were $113,665.34. The circulation of the 'Carrier Dove' has reached 35,000 copies. In Greece, the school at Athens continues to flourish, having over four hundred pupils in attendance. In Africa, the work has been greatly retarded by want of a sufficient number of laborers; but the openings are numerous and most inviting. In China, a number of new enterprises have been commenced, which give good promise for the future. Dr. Schereschewsky has completed his work on the translation of the entire Old Testament in Mandarin. At Shanghai, there are three boarding-schools and fourteen day-schools. Two native catechists have been ordained. A suitable chapel is being erected at Kong Wan, and a lot for a street chapel has been secured in Wuchang.

"The clergy list in Japan has been considerably enlarged, and the bishop, Shanghai, were ordained to the Diaconate and appointed as missionaries.

The Special Committee to whom the Report of the Foreign Committee was referred, in their report, use strong language in regard to the small contributions of the Church for this work: "One hundred and fourteen thousand dollars from such a communion as ours, and for the prosecution of such a task as ours! The sum is pitiful and insignificant. There are a thousand laymen among us whose individual income far exceeds it. It is scarcely one per cent. of the aggregate possessions of the members of any one of a dozen parishes that might be named. It is so small as to justify doubters and enemies of our faith in asking whether we are really in earnest or whether we are not in fact playing at missions to the heathen, with a view to airing our Christian vocabulary and stimulating the imaginations of believers by magnificent outlines of duty and enterprise which there is no honest intention of filling up. Can a church be said to have more than the semblance of true missionary life which tolerates within its

ative church more heartily engaged in he same duty. The establishment and ncrease of the native ministry, with the astorate of churches and engagements in vangelistic work, have therefore been ob-ects of constant concern: and it is grati-ying to find that, year by year, that min-stry continues steadily to grow. During ne past year, the increase has been spe-ially prominent, and it has occurred in everal important missions. The Society ow numbers over one hundred brethren olding this responsible position in charge native churches or as missionaries, and ith the names of many of them the iends of the Society are growing famil-r. All this constitutes a great advance on the former state of things. To those ho have but recently enjoyed the bene-of this addition to the agencies of their ission, the contrast is very striking, hile it gives the guarantee that, un-r judicious help and counsel, ere long th the independent safety of the native urches will be secured and their power usefulness be greatly increased."

A single paragraph may be quoted also specting the work in Madagascar: "In God's blessing are firmly building up the people in their holy faith. Large and attentive congregations gather every Sabbath, not only around the English missionary, but around every native pastor and preacher who is able with earnestness and intelligence to expound the Word of God. And it is not merely a ground of hope, but every observer can see, that this faithful preaching of the gospel does help to enlighten and benefit the multitudes who are longing to be taught. These facts are specially true of the central churches in the capital and its suburbs, to which the district churches turn as the sources of instruction and the models they are to copy. Spiritual knowledge and power are growing among them, and are going forth from them to their less enlightened fellow-countrymen farther away. The Bible-classes, so largely attended, so fully taught, and so truly adapted to the present needs of the people, are numerous and well sustained. The schools are growing in number as fast as competent teachers can be provided, and a fitting income for them can be secured."

MISCELLANY.

NOTE FROM A FORMER MISSIONARY.

THE Treasurer has received the following note from one formerly a missionary of the Board:

"I wish to show myself friendly to *first love* — the A. B. C. F. M. Please, therefore, find enclosed $5 (five dollars) from 'A Friend.' I would it were more, but other claims have to be considered. Besides, my usual resource (school-teaching) failed me last year, and income for this year is affected by the probable failure of a railroad to pay interest on bonds.

"It pains me that the dear old Board should be obliged to close a year in debt, as well as that the frequent and urgent calls for more men for the field should be unanswered; and I feel like arising myself and saying, 'here am I, send me.' I know the blessedness of the service, and want of health alone prevents us (my wife and myself) from reaping a second benefit.

"Our best wishes and prayers go with this small pittance."

excellent brother rose, after I concluded, and spoke very feelingly. He said, that if we would take up a collection, or collections, before the 1st of January, as large as we could, he would then put in as much more, thus doubling the amount. We took up a collection yesterday, and shall add another to it next Sabbath, or the week after.

We also *revived the Monthly Concert*, which died out more than a year ago, and we had a blessed meeting in the evening, though there were only thirteen of us present.

Some of us have *never* lost our interest in the A. B. C. F. M., even for a day, though as a church we have seemed to be — nay, have been — neglectful of our duty. We hope the Lord will forgive us, and help us by his Spirit to be more faithful henceforth.

We feel sure that the Lord blessed the work of yesterday in our church and in the churches all over our broad land. We believe that the churches will be greatly benefited, and that you

THE "ADVANCE" FUND.

A PROPOSITION has been received at ıe missionary rooms, and is submitted, as was obviously designed to be, to the eaders of the Missionary Herald. Thou-ınds, doubtless, might very easily do *as uch*, very many might easily do much ore than is here suggested, in the way increasing their contributions to the oard. It seems essential that in some ay the increase should be secured, and erhaps the method here suggested will acceptable in many cases. No one ed limit himself to "fifty cents each onth," but may give according to his ility. The proposition made is as llows: —

"After reading the two papers by Sec-taries Clark and Treat (see November erald), my mind was impressed with is thought, namely: Would it not be an cellent plan for me to lay aside each onth the sum of fifty cents, additional to regular yearly contribution, said sum be sent to the Treasurer quarterly, to credited by him as for 'advance,' the m meaning *a step forward*, in order that s funds of the Board may be largely feel that if we would 'enter into the *joy* of our Lord,' we must enter into his *work*, in the first place. He sees of *the travail of his soul*, and is *satisfied* — well paid for it all. He has graciously given me the privilege of seeing such fruits of my poor work for the heathen, that, though I lost my health, and have suffered more than tongue can tell in consequence of that work, I am *satisfied* — paid — a thousand times paid, for it all. I would not take it back for my house full of gold. Let us ask the Lord to lead his people to realize *the privilege* of joining the blessed Saviour in seeking to save the lost so heartily and earnestly as to *suffer with him in it*, and thus share largely in the blessedness he enjoys."

BIBLIOGRAPHICAL NOTICES.

The Story of Madagascar. By Rev. JOHN W. MEARS, D. D. Philadelphia: Presbyterian Board of Publication.

No portion of the history of modern missions, or of Christianity in modern times, is more worthy of careful study

only nine years, the king who had encouraged them was succeeded by a queen whose hostility to Christianity was inveterate and became more and more deadly. Terrible persecutions began in 1835, and in 1836 the last missionary had left, and the infant church was without foreign guidance. But the reign, for thirty-one years, of this bloody queen, furnished, as our author tells us, "the grand occasion for testing the sincerity and quality of the Christian principle which had sprung up from the teaching of the missionaries in the heathen soil of Madagascar. It furnished the most terrible ordeal through which a newly-planted Christianity has passed in our day. It called forth a heroic and victorious form of piety, such as the favorable attitude of the world in general toward Christianity is not adapted to produce. From the tangena-bowl, from the rice-pits, from the terrible precipice, from the spear, the stoning, the burning pile, from dreary wanderings in pathless woods, from slavery and crushing toil, came the almost unvarying witness to the sublime reality and power of the new life-principle implanted in the hearts of these poor islanders. . . . tions and 621 out-stations, with 25 native pastors; 1,986 native preachers; 20,951 church-members; 231,759 in the congregations; 359 schools, and 15,837 scholars; and £3,611 voluntary contributions in 1869."

"*The Pentateuch*," in its progressive revelations of God to Men, designed for both pastors and people. By Rev. HENRY COWLES, D. D. 12mo, pp. 414. New York. D. Appleton & Co. 1874.

This is a very valuable and timely work, which we would gladly see in the hands of all our missionaries. It is not a commentary, in the usual sense of the term. Criticism, or explanation of the meaning of particular passages, is seldom, if ever needed; but there has been occasion for the discussion and due presentation of the great themes of this portion of the Word of God, and this is found in the volume before us in a very satisfactory form. The divine revelation, from the first great fact of creation, is traced in its successive steps. The objections to Genesis, and the difficulties in the way of harmonizing the Scripture

uld he have done to reveal a *personal od* to mortals? Surely the God who us revealed himself in the fresh morn- g of our race is no dim abstraction, no personal Nature or Essence, diffused d diffusible throughout space, the ideal ul of all matter. This effort to dispose a God with whom it is man's privilege walk in positive personal communion, t who also takes cognizance of man's quity, and to transmute him into an pty, forceless ideality, finds not the st countenance in these earliest mani- tations of himself to our race. Note w he dwells with men; how he walks h them and lets them walk with him! hat is this but free and loving commun- ? What less can it imply than just at the narrative of man's creation wit- sseth, viz. that God "made man *in his image*" — capable, therefore, of real l most intimate communion of spirit h his Maker? This lesson is written the way through the Bible. It stands here with beautiful prominence in s first great chapter of God's revela- n of himself to man."

tire field of missions, and will doubtless be crowded with useful information. The third, by Rev. Th. Jellinghaus, formerly of the Gossner mission in India, is on the Coles and "their Christianization." The fourth is a brief article on Mohammedanism, by Missions-Inspector Plath, of Berlin. The last, by Dr. Germann, Pastor at Rudolstadt, is entitled, "A Statesman as an Apologist for Missions," the statesman being Sir Bartle Frere.

The yearly price of this publication is two thalers. It can be ordered from the Editor, or from the publisher, C. Bertelsmann, of Gütersloh, Germany. A. Williams & Co., 135 Washington Street, Boston, will doubtless procure it for persons who may wish to become subscribers.

GLEANINGS.

—— A new translation of the New Testament in Polish is being prepared by a committee of the first scholars, theologians, and pastors of the Reformed churches, "men of different denominations but of one spirit, and having one

hundred miles to the north, bringing eighteen young men with him to study the Bible. "And now, twice a day, all these earnest seekers of the truth are gathered to study God's own precious word." Mrs. Pruyn notices, as a remarkable feature of the Spirit's work there, "that so large a majority of those who desire a knowledge of the Gospel, and of those who profess their faith in it are young men."

—— The "Bombay Guardian" of November 8, 1873, refers to an interesting awakening at Ahmednuggur, and speaks of some twenty inquirers, most of whom were soon enabled to rejoice in the pardoning love of God.

—— The Mussulmans are jubilant over the conversion of an English civilian in Bengal, a Mr. R. G. Melville, said to be the son of Canon Melville. There is no doubt of the advantage of Mohammedanism over Christianity in that particular respect which affected Mr. Melville, namely, the liberty of marrying a second wife while the first one is living. Leaving his wife and children in England, Mr. Melville has availed himself of the liberty

stated that: "While the valuation of the country had risen from seven billion dollars in 1850 to thirty billion dollars in 1870, the purchasing power of the money now contributed to foreign missions is less than it was twenty years ago."

—— A Woman's Board of Missions for the Pacific Coast was organized at Santa Cruz at the time of the late meeting of the General Association of California.

—— The "Bombay Guardian" states: "'The Old Old Story' has been very happily rendered into Marathi couplets, and has been published with the hymns and poems for children, by the Bombay Tract and Book Society. We are indebted to Mrs. Bissell, of Ahmednuggur, for these translations, who has availed herself of the scant leisure afforded by her many and pressing duties to prepare this little book for the use of native Christians and inquirers. These hymns will live long in the hearts and memories of those for whom they have been prepared."

—— One of Her Majesty's native judges of the Small Cause Court, at Ahmedabad, India, "declines the offer of the Bombay Government to send him to England,

understand that we would lead them Jesus. What their treatment will be en they better know our mission, re- ns to be seen; but they are very kind . They speak of us as 'missionaries,' do not, I think, understand what the d really means."

Ir. and Mrs. Hubbard reached Sivas, stern Turkey mission, November 5th, the best of health and spirits," after ost "delightful journey" all the way New York. "The day I entered room in Dr. West's new house here," Hubbard writes, "was the most thank- and happy of any in my whole life. ve not yet seen where the *cross* is in ming a missionary."

Ir. and Mrs. Dexter (from San Fran- , October 1), arrived at Kobe, Japan, ber 31.

rs. Tomson reached Constantinople the end of November.

iss Corinna Shattuck reached Aintab, Turkey, her appointed station, on the 18th of November.

DEPARTURE.

Rev. Edward P. Herrick, Mrs. Pamela G. Herrick, and Miss Carrie M. Strong, all from Middle Haddam, Conn., left New Orleans December 21, to join the mission in Northern Mexico.

DEATH.

The Woman's Board has again met with a very serious loss, in the death of Mrs. George Gould, one of its Corresponding Secretaries. She died at her residence in Jamaica Plain, December 20th, at the age of 39. Mrs. Gould was formerly a missionary in Syria, has been associated with the Woman's Board from its commencement, and was one of its most earnest and efficient workers.

DONATIONS RECEIVED IN DECEMBER.

MAINE.

East Machias, Cong. ch. and so.	10 00

Merrimac co. Aux. Soc.
Dunbarton, Cong. ch. and so. 45 00
New London, Mrs. L. M. Trussell, 9 00
Northfield and Tilton, Cong. ch. and so. 7 00
West Concord, Cong. ch. and so., special m. c. coll. 19 00—80 00
Rockingham county.
Brentwood, Cong. ch. and so. 7 50
Deerfield, Cong. ch. and so. 18 00
Exeter. Union m. c. 26; L. W. Stanton, 5; 31 00—56 50
Strafford county.
Barrington, Cong. ch. and so. 10 14
Centre Harbor, Cong. ch. and so. 10 00
Dover, 1st Cong. ch. and so. 100; Woodman Emery, 3; 103 00
Meredith Village, Cong. ch. and so. 28 54
Rochester, Cong. ch. and so. 56 73—208 41
Sullivan co. Aux. Soc. N. W. Goddard, Tr.
Claremont, D. M. Ide, for Africa, 10 00
897 76

Legacies.—Merrimack, Robert McGaw, by E. P. Parker, F. A. Gordon, and C. M. Parker, Adm'rs, 3,000 00
3,897 76

VERMONT.

Addison county. Amos Wilcox, Tr.
Ferrisburgh, Cong. ch. and so. 19 22
Middlebury, Cong. ch. and so. 92 85—112 07
Bennington county.
Bennington Centre, 1st Cong. ch. and so. 8 67
Caledonia co. Conf. of Ch's. I. A. Howard, Tr.
Lyndonville, Friends in Cong. ch. 6 00
St. Johnsbury, Friends of Missions, 300 00—306 00
Chittenden county.
Burlington, 3d Cong. ch. and so. 91 95
Essex Junction, C. A. Hibbard, 5 00—96 95
Essex county.
Granby, Cong. ch. and so. m. c. 5 00
Lunenburg, Mrs. J. Glines, 1 00—6 00
Monterey, Mrs. Luna S. Bidwell, 3 00
Pittsfield, South Cong. ch. and so. m. c. 66 28
Sheffield, Cong. ch. and so. 10 10
South Adams, C. E. Stebbins, 5 00
Williamstown, Williams College ch. 51.05; 1st Cong. ch. and so. m. c. 30.75; 81 80—355 14
Boston,—Summary for 1873.
Old South ch. and so. 6,615.51; Woman's Board, 2,412.03: 9,027 54
Central ch. and so. 4,416.97; Woman's Board, 1,876 99; 6,293 96
Shawmut ch. and so. 4,286.45; Woman's Board, 942.50; 5,228 95
Park Street ch. and so. 3,742.73; Woman's Board, 836.64; 4,579 37
Mt. Vernon ch. and so. 2,764.72; Woman's Board, 1,235 17; 4,000 89
Union ch. and so. 1,556.48; Woman's Board, 935.00; 2,491 48
Phillips ch. and so. 1,773.50; Woman's Board, 467.50; 2,241 00
Second Dorchester ch. and so. 1,644.53; Woman's Board, 562.00; 2,206 53
Maverick ch. and so. 508.48; Woman's Board, 989.17; 1,497 65
Eliot ch. and so. 723.36; Woman's Board, 165.19; 888 55
Walnut Avenue ch. and so. 757.53; Woman's Board, 30.00; 787 53
Vine Street ch. and so. 646.00; Woman's Board, 10.50; 656 50
Highland ch. and so. 489.05; Woman's Board, 125.50; 614 55
Berkeley Street ch. and so. 472 33; Woman's Board, 136.80; 609 13
Village ch. and so., Dorchester, 35.39; Woman's Board, 140.21; 175 60
Salem and Mariner's ch. and so. 104 02
Cottage Street ch. and so., Dorchester, 96 25
E Street ch. and so. 55.00; Woman's Board, 7.00; 62 00
Trinity ch. and so. 26 00
Holland ch. and so. 2 89

Rowley, Cong. ch. and so. 48 47
West Newbury, Cong. ch. and so. 18.55; 2d Cong. ch. and so. 6.70; 25 25—160 82
ssex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane st. ch. and so. m. c. 10 70
Lanesville, Cong. ch. and so. 15 00
Lynn, 1st Cong. ch. and so. 67.23; Chestnut st. ch. and so. 6.25; a friend from North ch. 25; 98 48
Middleton, Cong. ch. and so. 54 00
Saugus Centre, Cong. ch. and so., add'l, 31 48—209 66
ranklin co. Aux. Soc. William B. Washburn, Tr.
Charlemont, 1st Cong. ch. and so. 49 00
Conway, 1st Cong. ch. and so., coll. 81.25, m. c. 66.09; to const. Rev. H. D. Perry, H. M. 147 34
Whately, Cong. ch. and so., with prev. dona., to const. George Brown, H. M. 40 00—236 34
ampden county, Aux. Soc. Charles Marsh, Tr.
Chester Centre, Cong. ch. and so. 10 00
Chicopee, 3d Cong. ch. and so. 68 55
Holyoke, 2d Cong. ch. and so. 91 78
Palmer, 2d Cong. ch. and so. (of wh. 20 from a friend), 27 95
Southwick, Cong. ch. and so. 12 25
Springfield, Olivet ch. and so. (special), with previous dona., to const. Ira Merrill and H. J. D. Schermerhorn, H. M., 106.13; A. A. Hooker, 1; 107 13
Westfield, 1st Cong ch. and so. m. c. 61.33; special, 149.80; 216 13
West Springfield, Park st. ch. and so. 9 91—543 70
ampshire county, Aux. Soc. S. H. Bridgman, Tr.
Amherst, College ch and so. 277.03; 1st Cong. ch. and so. (of wh. from L. Sweetser, 50), to const. Flavel Gaylord, H. M. 188.04; 465 07
East Hampton, Payson, Cong. ch. and so m. c. 78 07
Granby, Cong. ch. and so. 3 25
Grantville, Cong. ch. and so. m. c. 32 22
Jamaica Plain, Central Cong. ch. and so. m. c. 29 00
North Weymouth, 1st Cong. ch. and so. 18 70
Quincy, Evan. Cong. ch. and so. m. c. 30; B. C. H., 200; 230 00
South Braintree, Cong ch. and so. 8 00
Weymouth, Union Cong. ch. and so. of Weymouth and Braintree, 206 25
West Roxbury, South Evan. ch. and so. m. c. 25 00—704 87
Old Colony Auxiliary.
Lakeville, Mrs. C. L. Ward, 25; a friend, 2; 27 00
Plymouth county.
Campello, Cong. ch. and so., to constitute J. W. Kingman, H. M. 54 63
East Abington, 3d Cong. ch. and so., 100 00
Kingston, 2d Cong. ch. and so., special coll. 41 00
South Abington, Cong. ch. and so. 28 60—234 28
Worcester co. North.
Templeton, Mrs. Lydia Davis, 5 00
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Boylston, Cong. ch. and so. m. c. 13 61
Holden, Gents' Asso'n, 28.20; Ladies' ditto, 30.40; m. c. 18.76; 77 46
Leicester, Gents' Asso'n, 248.13; Ladies' ditto, 152.75; m. c. 35.49; 436 37
Paxton, Cong. ch. and so., with prev. dona., to const. W. B. Rogers, H. M. 30 44
West Rutland, Otis Demond, 10 00
Worcester, Cent. ch., Gents' Asso'n, 368.60; Ladies' ditto, 323 95; Salem st. ch. and so. 118.31; Plymouth ch. and so. 67 29; Piedmont ch., a friend, 15; Old South ch. and so. 10; a friend, 1; 934 15-1,472 08
Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Douglas Centre, 1st Cong. ch. and so. 12 00
Millbury, Mrs. Asa Hayden, 5 00
Upton, Cong. ch. and so. 21 90

Glastenbury, Cong. ch. and so. 484; m. c. 70.26; 554 26
Hartford, Asylum Hill Cong. ch. and so. (of wh. from J. L. Chapman, to coust. G. E. Abbott, H. M., 100), 645.91; Centre Cong. ch. and so., add'l, 83; Talcott st. Cong. ch. and so. 5; 733 91
Newington, Cong. ch. and so. 97.75; m. c. 45.93; Ladies' Benev. Society, 75.25; 218 93
Poquonock, Cong. ch. and so. 57 00
Southington, Cong. ch. and so. (of which from T. Higgins, to const. Emma L. Hotchkiss, H. M., 100); 276 05
South Windsor, Cong. ch. and so. 36 63
Wethersfield, Cong. ch. and so. 341 75
Windsor, Cong. ch. and so. 88 27
Windsor Locks, Cong. ch. and so. 191 81—3,053 47

Litchfield county. G. C. Woodruff, Tr.
New Milford, Cong. ch. and so., to const. Miss Emily A. Thayer and Miss Charlotte B. Bennett, H. M. 287 40
Terryville, Cong. ch. and so. 12 00
Warren, 1st Eccl. ch. and so. 78 50—377 90

Middlesex county. John Marvin, Tr.
Durham, 1st Cong. ch. and so. 16 21
East Hampton, Union Cong. ch. and so. 4 00
Essex, 1st Cong. ch. and so. (of wh. from Bela Comstock, 10); 35 50
Middleton, 1st Cong. ch. and so. 33.50; J. F. Huber, for Madura, 1; Martha A. Williams, 1; 35 50
Old Saybrook, Cong. ch. and so. m. c. 16 30
Portland, 1st Cong. ch. and so. m. c. 20; Martha White, 12; Maria White, 5; 37 00
Westfield, Cong. ch. and so. 21 50—166 01

New Haven county. F. T. Jarman, Agent.
Birmingham, Cong. ch. and so. m. c. 36 12
Mount Carmel, Cong. ch. and so., special coll. 28 08

Legacies.—Farmington, Abigail Clark, by P. F. Williams, Ex'r, 51 75

6,906 84

NEW YORK.

Baiting Hollow, Cong. ch. and so. m. c. 10 00
Binghamton, E. M. Noyes, 25
Brooklyn, Puritan ch. and so. 80; South Cong. ch. and so., add'l, 106.55; E. A. Bigelow, 1; 187 55
Cambria, Cong. ch. and so. 42.92; District No. 5, 8.08, to const. Rev. Henry P. Bake, H. M. 51 00
Crown Point, Mrs. A. P. Harwood, to const. Allen P. Harwood, H. M. 100 00
Danby, Mrs. H. C. Miller, 1 00
Delhi, Zeruiah Dennis, 2 00
East Bloomfield, Cong. ch. and so. 91 72
Fairport, Cong. ch. and so. 100 00
Gaines, 1st Cong. ch. and so. 34 85
Gloversville, Cong. ch. and so. 50 00
Groton, S. A. Barrows, 10 00
Hancock, 1st Cong. ch. and so. 30 00
Madison, Cong. ch. and so. 11 00
New York, Broadway Tabernacle ch. and so. 1,202.26; H. T. Morgan, 100; a friend, 100; 1,402 26
Northport, James Brush, 5 00
Pekin, Abigail Peck, 15 00
Penn Yan, W. Wines Taylor, 5 00
Pulaski, Cong. ch. and so. 11 66
Sinclairville, Cong. ch. and so. 13 23
Smyrna, Dixon Brothers, 10 00
Syracuse, Plymouth ch. and so. 76 50
Union Falls, Francis E. Duncan, 20 00—2,283 02

Legacies.—Morrisania, E. Withington, by Trustees, 40 00
Watertown, Milton Clark, add'l, by J. C. Knowlton, Ex'r, 1,200 00—1,240 00

3,478 02

NEW JERSEY.

Bricksburg, Presb. ch. m. c. 12 11
Elizabeth, W. Williams, 9 50
Jersey City, 1st Cong. ch. and so. 79 06
South Orange, Rev. J. H. Worcester, Jr. 25 00—125 67

alem, D. A. Allen, 10 00
winsburgh, Cong. ch. ch. and so. 41 00
ermillion, Cong. ch. and so. 5 10
akeman, 2d Cong. ch. and so. 34 50
Vellington, 1st Cong. ch. and so. 19 10
Vest Farmington, Cong. ch. and so. 9 43
Vheelersburgh, Rev. I. M. Preston, 5 00
oungstown, Rev. John McCutchan, 5 00–1,092 27

egacies. — Wellington, Amos Adams, add'l, 265 63

1,357 90

INDIANA.

loomington, E. Ballantine, 4 00
ndianapolis, Mrs. M. E. Edson, 4 00——8 00

ILLINOIS.

owensburg, Mrs. E. B. Spencer, 10 00
anton, 1st Cong. ch. and so. 77 25
hicago, Ninth Presb. ch. 8; Society of Inquiry, 1.62; Rev. E. W. Clark, 10; E. Rathbun, 10; 29 62
reston, Cong. ch. and so. 10 00
moille, Cong. ch. and so. 9 73
arshall, Cong. ch. and so. 10 00
illington, Mrs. D. W. Jackson, 4 00
arga, Cong. ch. and so. 16,15
tawa, Cong. ch. and so. 8 90
ainfield, Cong. ch. and so. add'l, 5 00
ckton, Cong. ch. and so. 12 16
scoe, Cong. ch. and so. 9 00—201 81

MICHIGAN.

rian, a Quaker lady, 1 00
mont, Cong. ch. and so. 10 00
troit, 1st Cong. ch. and so., add'l, 166 00
xter, Dennis Warner, 5 00
wagiac, Cong. ch. and so. 5 00
st Johnstown, Cong. ch. and so. 2 05
di, Eli Benton, 20 00
nistee, Cong. ch. and so. 18 50
nkin and Livonia, 1st Cong. ch. and o. 6 60
rthport, Cong. ch. and so. 9 00
osso, 1st Cong. ch. and so., to constitute Rev. D. W. Sharts, H. M. 50 70
Manchester, Cong. ch. and so. 40 75
Montour, Cong ch. and so. 17 70
Mount Pleasant, Cong. ch. and so. 6 35
Newton, Cong. ch. and so. 24 00
Osage, Cong. ch. and so. 35 00
Ottumwa, a friend, 5 00
Sibley, Cong. ch. and so. 3 10—293 27

WISCONSIN.

Baraboo, Cong. ch. and so. 20 00
Black, Cong. ch. and so. 10 00
Clinton, W. Bruce, 1 00
Delavan, Cong. ch. and so. 93 73
Elkhorn, Cong. ch. and so. 10 26
Fort Atkinson, Cong. ch. and so. 41 55
Fort Howard, Cong. ch. and so. 30 60
Grand Rapids, Cong. ch. and so. 21 00
Green Bay, W. T. Richardson, 25 00
Hartford, 1st Cong. ch. and so. 13 85
Horicon, G. Jones, 2 00
Janesville, Cong. ch. and so. 48 60
Lake Mills, Cong. ch. and so. 11 50
Leeds, Cong. ch. and so. 5 24
Mazomanie, Cong ch. and so. 10 00
Milwaukee, Spring st. Cong. ch. and so. 41.81; Hanover st. Cong. ch. and so. 16.50; 58 31
New Lisbon, Presb. church, 31 00
Oak Grove, Cong. ch. and so. 4 25
Ontario, O. H. Willard, 3 00
Plymouth, Cong. ch. and so. 10 80
Prescott, Cong. ch. and so. 7 00
Princeton, Cong. ch. and so. 4 00
Racine, 1st Presb. ch. m. c. 30 74
Sharon, Cong. ch. and so. 10 75
Sheboygan, 1st Cong. ch. and so. 27 28
Shopiere, Cong. ch. and so. 35 15
Tomah, Cong. ch. and so. 8 60
West Salem, Cong. ch. and so. 24 00
Windsor, Cong. ch. and so. 23 00—621 61

KANSAS.

Fort Scott, 1st Cong. ch. and so. 7 65
Grasshopper Falls, 1st Cong. ch. and so. 10 40
Junction City, Rev. I. Jacobus, 10 00
Peace, Cong. ch. and so. 10 00
Osawotomie, Cong. ch. and so. 4 00

For Madura Mission,	2,641 00	
" Ceylon Mission,	2,324 00	
" Foochow Mission,	1,880 00	
" North China Mission,	631 00	
" Mission to Japan,	1,606 00	
" Dakota Mission,	900 00	
" Mission to Spain,	550 00	
" Mission to Mexico,	300 00	30,831 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Bangor, Central s. s. 25; Cumberland, Cong. s. s. 23; Strong, Cong. s. s., for Madura, 30; Waterford, Cong. s. s. 6.75; 84 75

NEW HAMPSHIRE. — Bristol, ——, for the Abbott Mission School, Ahmednuggur, 25; Campton, Cong. s. s. 57; Peterboro, Cong. s. s. 14.83; 96 83

VERMONT. — Ludlow, Willie I. Russell, 32c.; West Westminster, Cong. s. s. 5; 5 32

MASSACHUSETTS. — Byfield, Cong. s. s., for Madura, 17.35; Rowley, Cong. s. s., for teacher in North China, 5; Royalston, Cong. s. s., for student in Harpoot Seminary, 30; 52 35

RHODE ISLAND. — Providence, Charles st. Cong. s. s., for school in China, 60 00

CONNECTICUT. — Berlin, 2d Cong. s. s. 1.50; Bloomfield, Cong. s. s. 23; Colchester, 1st Cong. s. s. 43.51; 68 01

NEW YORK. — Norwich, Cong. s. s. 25 00

PENNSYLVANIA. — Blairsville, Colored s. s. 4 50

MARYLAND. — Baltimore, Cong. s. s., for support of Sadie, 25 00

OHIO. — Portsmouth, Presb. s. s. 135; Springfield, Cong. s. s. 5; Wakeman, 2d Cong. s. s. 22.20; 212 20

ILLINOIS. — Chicago, a s. s. class, for pupil in North China, 20; Geneseo, 1st Cong. s. s. 45.22; Joy Prairie, Cong. s. s., for support of a boy in Mrs. Fairbank's school, 21; Lombard, Mamie, 50c.; Princeton, Cong. s. s. 9; 95 72

MINNESOTA. — Waseca, Children's Grange, 20

IOWA. — Davenport, German Cong. s. s. 6; Grinnell, Cong. s. s. 4.50; 10 50

740 38

Brighton, a friend,	5 00	
Cambridge, Shepard Cong. ch. and so.	143 00	
Concord, Trinity Cong. ch. and so.	18 95	
Conway, Cong. ch. and so.	12 53	
Dedham, Leonard Alden,	5 00	
East Falmouth, Cong. ch. and so.	24 00	
Fall River, a friend,	10 00	
Hadley, 1st Cong. ch. and so.	50 46	
Holliston, Rev. G. M. Adams and Wife,	45 00	
Lawrence, Eliot Cong. ch. and so.	20 77	
Leicester, Cong. ch. and so.	38 21	
Lincoln, a Christmas gift,	2 00	
Middlefield, Cong. ch. and so., special,	111 39	
Northampton, 1st Cong ch. and so., 122.62; Edwards do. 58.44;	181 06	
North Brookfield, 1st Cong. ch. and so.	75 00	
Norton, Trin. Cong ch. and so.	76 35	
Pepperell, Cong. ch. and so.	2 00	
Salem, South ch and so., special, 150; Tabernacle ch. and so. 46.38;	196 38	
Saxonville, Cong. ch. and so.	9 00	
Sharon, Cong. ch. and so.	3 24	
So. Weymouth, 2d Cong. ch. and so., with prev. dona. to const. MRS. J. E. FRENCH, H. M., 25; Union Cong. ch. and so. 19.50;	44 50	
Sudbury, A. B. Richardson,	1 00	
Springfield, North ch. and so.	25 61	
Sturbridge, Cong ch. and so., addl.	1 00	
Williamstown, a friend,	5 00	
Wilmington, J. Skilton,	10 00	
Winchester, Cong. ch. and so.	33 00	
Worcester, Union ch and so. 219.37; Salem st. ch. and so. 38.54; Piedmont ch. a friend, 15;	272 91	
—— a friend,	25 00	1,542 82

CONNECTICUT.

Bristol, Ladies' Association,	2 00	
Glastenbury, Frederick Wells, by Rev. A. S. Chesebrough,	100 00	
Naugatuck, Cong. ch. and so.	45 00	
New Haven, 3d Cong. ch. and so. 58.75; a friend, 3;	61 75	
Norwich, 1st Cong. ch. and so. to const. WM R. POTTER, H. M. 94.53; Broadway ch. and so. 58.31;	152 84	

C, CONSTANTINOPLE.

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ROBERT COLLEGE.

BY REV. E. E. BLISS, D. D.

ROBERT COLLEGE was founded at Constantinople in 1860. A benevolent merchant of New York city, Christopher R. Robert, Esq., having a few years before visited Constantinople and become deeply interested in the missionary work there, especially in its educational aspects, conceived the plan of establishing a high school for the benefit of the youth of various nationalities in that great

a quadrangular court, paved and open to the sky. Galleries extend around this court in the different stories, affording facilities for intercommunication and ventilation. The extension in the rear has been recently made, to provide a larger study room and chapel for the increasing number of students.

Almost from the start the college has had as many students as the building occupied could accommodate. The present number is 230, representing more than fifteen different nationalities. The professors and teachers number twenty, of whom nine are Americans. As a large portion of the students and teachers lodge on the premises, the present quarters are altogether too strait; and Dr. Hamlin, the President of the college, has recently come to the United States to secure funds for the erection of additional buildings. The current expenses of the institution (salaries of teachers, etc.) are covered by what is received from the students, each individual paying 40 English pounds, or 200 dollars in gold. The site of the college is much more commanding than would perhaps be inferred from the picture. Standing by the flag staff upon the top of the building, the spectator looks down upon the Bosphorus, nearly four hundred feet almost directly beneath him, and can see almost the whole length (twelve to fifteen miles) of the valley of that beautiful stream, with its winding shores, numerous villages, palaces, mosques, gardens, shade trees, and green fields, — a view often pronounced unsurpassed in the world. To the traveler passing up or down the Bosphorus, in caique or steamer, the college looks like some mighty castle perched on a hill to guard the passage below. It attracts the eye of every passer by.

Hardly less prominent is the position occupied by the college as an educational institution. The superiority of the discipline and culture it gives to

consecration. Dr. Hamlin, the President of Robert College, Mr. Washburn, who has the general management of the institution, and in the absence of Dr. Hamlin is Acting President, Dr. Long, professor in the department of natural science, were all once missionaries. And among their many qualifications for their present positions, a prominent one is the thorough acquaintance they gained while missionaries with the character of the nationalities from which their pupils come, and the moral as well as the intellectual wants of the young men themselves. And while they seek to awaken, develop, and discipline the minds of those pupils, leading them in all the paths of knowledge, stimulating them specially to independent thought, they do not neglect the higher spiritual interests of those under their training. Not only are the daily sessions of the college opened with the reading of the Scriptures and prayer, but all the students are gathered to public services of evangelical worship on Sunday morning, and into Bible classes for religious instruction in the afternoon. The essential doctrines of the Gospel, the plan of salvation through Christ, his precepts and promises, are faithfully set before the minds of the students, and earnestly urged upon their attention. The result has been the hopeful conversion of quite a number, and it can hardly be possible for young men to remain for any time under the religious influences of the college without benefit. The peculiarities of the religious systems under which they have been previously trained are not attacked, but the presentation of the truth, in so many and so convincing methods, does its work of enlightenment. So clearly do the parents see this, that twenty-five of the pupils were recently withdrawn from the college on this account. Ten of these, upon more mature consideration on the part of the parents, came back; and it is a gratifying circumstance that public opinion, among even the

better returns somewhere else. Would not our business men say at once, Wait a little, till the proper results are reached. We doubt very much if any man owning a hundred acres of land on the Merrimack, within a mile of the new factories, would have been very anxious to sell out just at that juncture. The time of dividends comes, real estate advances, a city is built up, the enterprise is a great success.

We are willing to meet objectors to missions on this lowest, mere business basis, but we must insist on the observance of the ordinary rules of business in arriving at conclusions. The work ranges through all stages — from old to new fields, just opened. In some, the progress is slow; in others, more rapid, and approaching a conclusion. A finished work, or one approaching completion, when a tribe or nation or country may be pronounced Christianized, is the proper test. Go to the Islands in the Pacific, where four hundred thousand heathen, as degraded as were to be found on the face of the earth, have embraced the gospel; to the tribes of South Africa, reckoning their church-members by thousands, and even tens of thousands; to Madagascar, where accessions to the Christian ranks within the last five years are counted by the hundred thousand, — a precursor of what is confidently expected in the future among the millions of Turkey, India, China, and Japan, — and we will try conclusions by the arithmetical standard.

Take the Sandwich Islands, where we have the figures of expense and results at the time (1870), when this formally ceased to be a mission field. The expenditure of the American Board had been $1,220,000; the total of admissions to churches, 55,300. (See Dr. Anderson's History, pp. 165, 340.) This gives an expenditure of $22.06 per convert. The annual export and import

in either of those publications, it may not be amiss to reproduce a portion of it here. It has reference only to Baptist churches at home and Baptist missions abroad, and the results are doubtless much more favorable to the missions than would be found by like comparisons in many other cases; but those who wish to see statements, not as to the *cost* of converts, but as to comparative *results* of labor at home and abroad, for a series of years, in connection with the missions of the American Board, are referred to an article published on pages 1 and 2 of the Missionary Herald for January, 1866. For a period of twenty-six years previous to that time, it was found that the average annual number of additions by profession to the Congregational churches in Massachusetts had been five to each church, and five and one half to each acting pastor; while in the missions of the Board, for the same time, the additions had averaged twenty annually to each church, and fourteen and one half to each missionary. The article referred to in the "Baptist Weekly" states:—

"During the year ending March 31, 1873, the Missionary Union expended for all purposes, including the purchase of grounds, the purchase, erection, and repairs of buildings, printing, books, etc., $239,417. There were baptized during the year, at the several missions of the Union, 4,319 converts. The Union therefore expended $55 for each person baptized.

"In the Long Island Association there was expended by the churches during the last year, for home expenses only, very nearly the same amount, namely, $236,142. There were baptized during the year, within the bounds of the Association, 535 converts. The churches of this Association, therefore, expended for each person baptized $441, against $55 expended by the Union.

"The Southern New York Association, which includes the city of New

"The church in Brooklyn which baptized the largest number was the East Brooklyn, which reported 69. The expenses of the church were $9,250; $134 per convert. The New York church that baptized the largest number was the Pilgrim, which reported 100; its expenses were $11,055; $110 per convert.

"On the other hand, the Asiatic mission that received the largest number was the Teloogoo mission; it cost $16,126. There were baptized 663; the cost per convert was $24. Thus the expenses of the most richly blessed churches in New York and Brooklyn were respectively nearly five and six times greater in proportion to the converts baptized than were the expenses of the Teloogoo mission.

"The European mission of the Union at which the largest number were baptized was the Swedish, reporting 877; the expenses were $10,798; a cost per convert of $12, one ninth the cost per convert in the most highly favored church in New York or Brooklyn.

"One of the most vigorous associations in the State, in which there is no large city, is the Black River Association. The home expenses of the churches of the Association, as nearly as we can estimate from the imperfect reports, were about $25,336. Ninety-one converts were baptized; the expenses per convert, in this rural district, were $278, against the average of $55 expended by the Union. The largest church in the Association, exclusive of the single city church in Watertown, is Adams village, with 251 members, and expenses reported at $1,200; with three baptized; a cost of $400 each. The church that baptized the largest number, exclusive of Watertown, was Adams Centre, which reported 14; the expenses were $1,420; the cost is $101 per convert, against $24 in the Teloogoo mission, and $12 in the Swedish mission.

ians, this great disparity must be remembered, and the former must be multiplied manifold to correspond with the *value* of the latter.

"China, India, Siam, as well as other pagan nations, are full of idols. The temples are not only stocked with them, but every shop and every house possesses them; and these are of different quality and value. To these worship is paid and incense offered. Of China, Dr. Medhurst says: 'Their temples, houses, streets, roads, hills, rivers, carriages, and ships are full of idols; every room, niche, corner, door, and window is plastered with charms and emblems of idolatry.' Dr. Allen, in his 'India, Ancient and Modern,' says of that country: 'Princes and wealthy people often have private temples in their gardens and parks. People often have a place in their houses in which the idols they worship are placed, and sometimes a Brahmin is employed to perform the daily rites of the idols.'

"If these countries are full of idols, they are also studded with temples of all sorts and descriptions. In India, immense sums have been expended on these. Dr. Winslow describes Tanjore as full of pagodas and temples: 'Each temple is surrounded by walls, in the center of each side of which is an immense gateway, surrounded by a pyramidal tower of great height, covered with sculpture to the top, in the figures of gods, men, beasts, and nondescript animals. In the large temples these towers, which are often considered as the pagodas, are two or three hundred feet high.' The temple of Seringham is one of the largest of India. 'It is composed of seven square inclosures, one within another, the walls of which are twenty-five feet high and four feet thick. These inclosures are three hundred and fifty feet distant from one another, and each has four large gates, with a high tower. The outward wall is nearly four

was presented in one day. One individual gave at once upwards of $1,500,000 for the support of heathenism in Benares. 'I once,' says a missionary, 'visited the Rajah of Burdwan, and found him sitting in his treasury. Fifty bags of money, containing $500 in each, were placed before him. "What," said I, "are you doing with this money?" He replied, "It is for my gods!" "How do you mean that?" I rejoined. "One part is sent to Benares, where I have two fine temples, and many priests who pray for me; another part goes to Jugganath, and a third to Gaya;" making an annual gift to his gods of $25,000.' In Ahmedabad, one person erected a Jain temple at a cost of $300,000. 'At the celebration of one festival,' says Dr. Duff, 'a wealthy native has been known to offer after this manner: 80,000 pounds weight of sweetmeats; 80,000 pounds weight of sugar; 1,000 suits of cloth garments; a 1,000 [rupees?] suit of silk; a 1,000 [rupees?] offering of rice, plantain, and other fruits. On another occasion, a wealthy native has been known to have expended upwards of £30,000 ($150,000) on the offerings, the observances, and the exhibitions of a single festival; and upwards of £10,000 ($50,000) annually, ever afterwards to the termination of his life.' These are but specimens of the individual liberality called forth for the maintenance of the basest systems of error. They could be greatly multiplied.

"This is but one form of offering. Paganism calls for many. The number of sacred days in the Hindoo religion is very great; the whole is estimated at ninety-five; we have seen it stated at one hundred and thirty-four. It is not to be supposed that these are kept by every believer of the system; but such are its demands upon its followers. Besides these, periodic festivals are often observed in connection with almost every temple. Then numerous atonements

n some directions, with the boats of worshipers, many of whom had come long istances to pay their homage at the sacred shrines. The numerous paved oads, or paths, winding through the valleys in every direction, were occupied y an almost continuous stream of visitors — the rich in sedans and the poor on oot.'

"We might enlarge, and show how ramified and oppressive are the exactions f heathenism in the varied relations and walks of life; but we have said suf- cient to make it clear that there is no comparison between the gifts of Chris- ans and of idolaters for their different systems. 'It is,' writes the Rev. Dr. uff, 'when gazing at these heaps of offerings so lavishly poured into the treas- ry of the false gods of heathenism, that one is constrained to reflect, in bitter- ess of spirit, on the miserable contrast presented by the scanty, stinted, and riveled offerings of the professed worshipers of the true God in a Christian nd. Would that, in this respect, the disciples of Christ could be induced to arn a lesson from the blinded votaries of Hindooism.'"

CENTRAL TURKEY COLLEGE.

This institution has been duly organized by the appointment of a Board of ustees in this country and a Board of Local Managers in Turkey; and gorous measures are in progress to secure an endowment. About $20,000 ve already been secured, the larger part thus far in England; and Rev. T. C. owbridge, for eighteen years a missionary, and thoroughly conversant with

evangelistic work, would gladly aid in developing institutions of Christian learning and science, to secure the full fruitage of missionary toil and the completed work of a Christian culture.

A preparatory department is already begun, under the care of a native teacher, including some fifteen or twenty pupils; an Armenian teacher, of successful experience in the Seminary at Marash, will soon complete two years of study in the scientific school at New Haven, where he has been favorably known as an accurate and faithful scholar, in the expectation of returning the present year as a professor in the proposed college; an American gentleman, after enjoying the best opportunities of medical study in this country and in Scotland, is now spending a year in Vienna in order to the best possible preparation for organizing a medical department in the institution; and lands well suited to the prospective wants of a great institution, and ample in extent, have been secured, in part by purchase and in part as a gift from a Moslem interested in the enterprise; so that the work may now be regarded as well in hand. The pledges of the native Christians in Aintab, amounting to about $20 in gold to every church-member, male and female, in the city, show the practical interest felt by the people, and prove them worthy of aid. The whole amount thus pledged was nearly $8,000 — really equivalent to $60,000 here, if reckoned on the basis of the value of labor. It is believed that the sum of $100,000, one half of which is to be funded in this country, will suffice to put the institution on a good financial basis, provide the necessary buildings and apparatus, and an adequate force of foreign and native teachers, — as expenses of nearly all kinds are, relatively, so much less in Turkey than in the United States.

The Trustees in this country are Ezra Farnsworth, Esq., President; R. H.

home, and of the possible social and moral elevation of woman as seen in wife of the missionary, at length broke down the barriers, and the way was n, not only for all the efforts that married women could put forth, but for the ployment of many unmarried women, as teachers especially, and to some ent in direct missionary labor — in visiting, and holding meetings with those heir own sex, in their homes. Here was work that men could not do, but ch was essential to the success of the missionary enterprise. It was work, that lay within the mission fields occupied by the Board, and such as could be done, with the wisest economy of means and effort, in connection with existing arrangements; and so the Woman's Board of Missions was organ- auxiliary to the American Board.

he wisdom of this action was so manifest that the example thus set was followed by nearly all the other missionary bodies of the country. A great ard step has thus been taken by the Christian women of our land in the t work of the church. By assuming the support of missionaries and schools ally devoted to the spiritual elevation of their degraded sisters in other , they have been brought into closer relations of sympathy and personal est in the work, and those engaged in it. The devoted Christian woman leaves a home of culture, and the privileges of our social life, to spend her in self-denying labors in a heathen land, now goes assured of the love and athy of a great sisterhood, and in the confident expectation of the Divine ng in answer to the prayers of many in her behalf.

r mission treasuries are all under great obligations to these Woman's ds. The additional income to the Treasury of the American Board from ource was most timely, and has enabled it to hold on its way in the steady

his new form of Christian effort, would prove delusive. Indeed, it has seemed mpossible, that in the presence of the marvelous changes which are taking place n Roman Catholic countries, these churches would withhold from the five mis-ions, so auspiciously commenced therein, a cheerful and generous support! But the debt of $12,399.14, with which the financial year began, has steadily ncreased, and now it is about $25,000!

It may be said that since the new work was assumed by the Board, many, because of it, have enlarged their donations for the old work. To a certain extent, doubtless, this is true. But the increase is believed by those who are in the best position to know the facts, to be inconsiderable; and it is supposed that, if any reduction which might be reasonably claimed on this ground were actually made, the deficit would still be inconveniently large.

There was a considerable advance in the receipts during December; and it was hoped that the tide had turned at last, and that in coming months the income would suffice for the current wants, and gradually liquidate the deficit of last year. But the insufficient sum of $2,557.67, received in December, fell to $1,309.45 in January. Hence it has become necessary to say, that unless there shall be a speedy and decided change, the Prudential Committee will feel obliged to consider the question of recalling missionaries from some of the fields which are now occupied!

Does the constituency of the Board desire any such step to be taken? What satisfactory reason can be given therefor? Are the Congregational churches unable to contribute $50,000 or $60,000 to make known the saving doctrines of the cross to the victims of papal superstition and error? Will they leave it to other denominations, burdened as they are with manifold responsibilities, to per-

a subject concerning which, directly or indirectly, we are hearing considerable, of late. It is not impossible that the failure of the churches to contribute, as it was hoped they would, for this work in nominally Christian lands, is closely connected with the question which we hear quite often and quite earnestly put: Why has that work been undertaken at all by the American churches?

There are, I apprehend, not a few in those same American churches, who are to-day asking just that question, and who are more or less satisfied that, for various reasons, it would have been better if it had been left to others. And it is not strange that those who saw and heard the representatives of the evangelical church of Germany in the late Evangelical Alliance meeting, and who found in them so valiant and eloquent defenders and so earnest followers of the truth as it is in Jesus, should ask this question, nor that they should come to this conclusion.

Now I feel that, if a single fact, which has been often reported, could be so stated as to reach the minds of Christians at home, and make its appropriate impression upon their hearts, nothing further would need to be said, in order to prove that they are at least called to *consider*, prayerfully, this work. This fact is, simply, that the *gospel of Jesus Christ is not to-day preached in Austria, except to a very limited extent and in certain definite localities.* It is only stating the simple truth to affirm, that in much more than half of Bohemia the gospel is never heard except in the Roman Catholic perversion of it (and no one who has not seen and heard the people can have any idea of what this perversion is), and that in the rest of Bohemia it is only here and there that anything like the pure gospel can be said to be preached.

In the Tyrol, as Brother Duff's report clearly shows, the condition is even

home. If it were possible for the so-called religious teachers of a people to crush out all traces of conscience, it would have been done here long, long ago. And this almost crushing out of conscience is to be the great hindrance to the reception of Christ on the part of the people. One of our laborers, a short time since, fell into conversation with a young candidate for the Roman Catholic priesthood. In the course of the conversation, they spoke of a Protestant funeral that had taken place the day before, and the young priest commended very highly the services, at which he had been present, but thought it a great mistake on the part of the Protestant pastor officiating, that he had not, out of accommodation to many of his hearers, repeated the prayers to the Virgin Mary. When our evangelist replied that this would have been impossible for him, — that his conscience would not have allowed it, — he expressed the greatest astonishment at the suggestion that a clergyman's conscience should restrain him, or cause him any uneasiness. And this, we have reason to believe, is not an exceptional case.

No Christian traveler in this land requires proof that the people have not the gospel. But I apprehend there is a reason why Christian people in Europe attempt so little in behalf of their Catholic neighbors, and that this reason is not without its influence upon the churches in America. Why do German missionary societies send laborers to distant lands and do, practically, nothing for Roman Catholics at home and in neighboring countries? There are, of course, various minor causes. Here in Bohemia, antagonism of races has much influence in that direction, and in other places other like causes may operate. But I cannot resist the conviction that the chief cause, the one without which the others would be inoperative, is a simple want of faith that anything can be done

he gospel is not known, there he is called of God either to go or to give his money that others may go, unless God clearly calls him to use his time and money in another direction. And the fact that others can do it more easily or conveniently than he can, he has nothing to do with. The only question for him is, "Is the work done?" And 2d. He will believe, in the face of all facts and of all experience, if necessary, that the Spirit of God *can* reach any heart; and he will hold this belief in so practical a form that he can go to *any* soul with the word of salvation, and expect to have it operative upon that soul by the power of the Holy Ghost. There is no such thing as impossibility with God in this relation; and the more fully, the more practically we believe this, the more clearly shall we know our duty and our privilege of working with Christ, in carrying out his glorious purposes. Were the arguments against any particular field ten thousand times more forcible than they are, still the answer would be, "God can do the work; and if he calls for money and time to be spent there, He pledges thereby his own presence and power, and gives the assurance that what he desires to have done will surely be accomplished."

As for myself, I am too clearly convinced that God calls for work to be done here, to be in the least disturbed by any apparent backwardness of the churches to sustain the work. I know not what is to be accomplished; I know not when we shall see the results which we desire to see; but that it was no mere human opinion that moved the "Board" to occupy this land, that it is in obedience to no mere human injunction that we are here to-day, is too clear, to me, to admit of a doubt. Even if we should be forced to leave at once, I should, still, not for a moment doubt that our coming here was ordered of God, and that we should have failed to meet our obligations to him if we had remained away.

ion and privations of the missionaries; and much prayer has been offered in their behalf. Still there was abundant reason for the gravest apprehensions. General Wolseley might not succeed in taking his army to this heathen capital. If he did succeed, he might find that the captives had been slain, or had been removed beyond his reach. But just when the hopes and fears of Christians were becoming more and more intense and disquieting, the telegraph announced to the friends of the Basle Missionary Society not only, but to the friends of humanity throughout the world, "The captives are released." King Karikari, it would seem, did not wait for the conquest of Koomassie, but made his submission in time to avert this great humiliation; and, as one means of conciliation, he surrendered the prisoners whom he had held so firmly and so long!

MISSIONS OF THE BOARD.

Mission to the Austrian Empire.

A "WHITE DAY" — GETTING A CHAPEL.

MR. SCHAUFFLER wrote from Prague, December 14: "Last Sunday was a white day in our missionary calendar. Within a few rods of the spot where, four hundred and sixty years ago, John Huss lived and preached, in the hall we have just fitted up, we had the pleasure of hearing Pas-

premises looked anything but promising. But our excellent friend, Mr. Reuter, a pious German engineer in business here, encouraged us, and seeing, with the eye of faith, a dirty, lumbered up storeroom transformed into a cheerful audience-room, we hired it. Mr. Reuter kindly agreed to fit it up, — no small job in a city where no workman, master or apprentice, thinks of finishing his work at

here, where the only Reformed pastor preaches a gospel with Christ left out; because it would be encroaching on his rights, and end in their defeat.

"We therefore gave notice to police head-quarters that we intended holding a meeting on the following Sabbath in accordance with the requirements of the law regulating all public meetings, and that Pastor Schubert would speak on a Bible theme. The chief of police, declining to interpret the law as some subordinates had done in similar cases, caused us no little anxiety, and frustrated our plans for that Sabbath. The next week a renewed application, and an interview of an hour and a half at police headquarters, though at first anything but encouraging, resulted in a permission for last Sabbath to deliver a 'Lecture,' under the law regulating 'Productions,' *i. e.*, lectures, concerts, and shows. We were also advised to apply for permission to deliver a series of such lectures during six months, which permission, if not objected to by the police, is likely to be sanctioned by the Stadthalterei. When, after obtaining the permission for a 'lecture,' I remarked, itself into the arms of the Jesuits and Ultramontanes. Thus is religion made a disguise for political machinations."

THE FIRST SERVICE.

"But to return to our Hall. As few learned of the service, only about thirty-five persons were present. I wish you could have been there too, and seen and heard Pastor Schubert. He is of medium height, stout, with a large, expressive, benevolent face, framed in bushy, black whiskers, has a kindly eye, and a tremendous voice. He is sympathetic, enthusiastic, and courageous in his determination to proclaim the gospel, even though it brings upon him the enmity of his unbelieving ministerial brethren. He is admirably adapted for speaking to the people, whom he attracts by the liveliness and simplicity of his manner, and carries along by his earnestness and power. He commenced with a few words of invocation; then we sang a hymn, to a tune which dates back to the time of the Bohemian Brethren, — that wonderful church of martyrs and confessors, — after which Pastor S. remarked that, as

Northern Mexico.

Mr. Beveridge writes from Monterey, that the work there is "gradually progressing." Persons connected with the government have sent to borrow books, and he hears of considerable interest in a few influential families. Later (December 24), he mentions the organization of a new church "at a place called Santa Cruz, in the southern part of the State," consisting of eight converts from Romanism. They had sent a petition to him for an evangelist. He also speaks of "considerable interest manifested lately in the church."

Mr. and Mrs. Herrick and Miss Strong, on the way to this field, encountered very severe storms on their passage from New Orleans to Brownsville, were out 116 hours instead of 48, and very narrowly escaped shipwreck. They landed at Brownsville December 26, very grateful for their "merciful deliverance from a watery grave."

in the towns that we think most ready to receive the truth.

"Our work is progressing in the city. We have more than a hundred members in the 'Society of Reformed Catholics,' which I formed last July. More than twenty of them seem to have met with a real change of heart. We use these converts to disseminate the truth. One of the members, who is now at Tepic, has done a great work in that place. In a letter I received from Tepic yesterday they ask us to visit them. I hope Mr. Stephens and the young man will be able to do so very soon.

"We have not obtained a church as yet. Possibly we could have the loan of one, but it could be easily taken from us by the rich men of the Romish party. We have therefore concluded to buy or build, if in any way the brethren can find means to do so.

"Persecution is going on in different parts of the country. A few nights since I was explaining to a large congregation the doctrines of the Christian religion, when a pistol was fired in a window of another room near by, but fortunately no

"The year has been in many respects an eventful one in Japan. Politically there have been advances and reactions. We have seen evidences of the approach of a better civilization, and on the other hand, we have been made to realize that heathenism has yet a strong hold upon even the most progressive among the Japanese.

"The two facts, that the old edicts have been removed and the Catholic prisoners set free, are enough to make all Christian hearts rejoice; but we long for the time when we shall be at liberty to preach Christ throughout the Empire, and shall not be restricted to a few cities, and to comparatively small localities in those cities. For you must know that (for example) here in Osaka we are allowed to rent houses only in a small suburb, while the great body of the city is inaccessible to us as a place of residence, or a location for school or chapel.

"I regret to say that the prospect of a speedy change in this respect is not very flattering. Sir Harry Parkes, the English Minister, has stated his belief that the new treaties will be little more favorable, but I presume there is as yet nothing more than an intellectual belief at the most."

"I may mention as one feature of our school work here, the use of the Christian literature of the American Tract Society. In addition to the use of their ordinary readers, I have just finished reading, with a class of twelve or fifteen, the little volume, 'Peep of Day,' which sets forth in simple, childlike language, the events connected with Christ's coming to earth. The same book has been introduced by some Japanese into their schools, some fifty copies having gone from Kobe to a school in the interior."

FIRST IMPRESSIONS — PREACHING AT KOBE.

Mr. Dexter wrote, November 14th: —

"My first impressions of Japan are very favorable indeed. I attended the native service in Kobe November 2d. Mr. Greene preached (in Japanese). At the beginning of the service there were but thirty-five present, but as Mrs. Greene started one of our familiar hymns, playing upon the organ, and accompanied by other ladies in singing, they came in until the

"The brethren here feel very much encouraged of late, and I think they have reason, for it is only since about the middle of September that they have been able to get out more than fifteen or twenty to service. Now their chapel is filled — entry, windows, and a portion of the street — with eager listeners. During the week, some who have heard the word on the Sabbath call at the homes of the missionaries for further instruction.

"Tuesday, November 4th, we came up to Osaka. As I walk for miles through this densely populated city, and see the thousands of children, from ten to fifteen years of age, that throng the streets and doorways, and realize that not one of them has ever heard of Jesus, my heart bleeds for them, and it seems as if I could not wait to learn the language. I am so anxious to tell them of Christ, and cannot speak a word that they would understand!

"O, what a field, what a VAST *field* is now open for the labors of Christian men and women in this Empire! In this city alone there is work enough for five hundred missionaries, allowing each one a

school, and other cases of inquiry after truth. Mr. Stickney, native pastor at Oodoopitty, reports the admission of one man and one woman to the church there.

SABBATH SERVICES AT OODOOPITTY.

Respecting services on the Sabbath at Oodoopitty, Mr. Stickney writes: "It is very interesting to see how the Sabbath is spent here. Certainly we enjoy that holy day. From sunrise to sunset, and sometimes till late in the evening, the exercises are so various and so interesting that almost all feel it to be the most pleasant day of the week. In the morning, at eight o'clock, as soon as our private and family prayers and breakfast are over, we hear the sound of the bell inviting the Sabbath-school children and teachers to assemble at the church. At half-past eight Mrs. Smith comes and teaches the children and teachers to sing, both in the European and the native tunes. The children find much interest in this, and we enjoy very much. At nine the Sabbath-school commences and lasts until ten. Mr. Fitch, the superintendent, tries to interest the children by blackboard

erally eight or ten meetings in as many different places."

FIRST IMPRESSIONS.

Mr. S. W. Howland, recently from America, wrote from Manepy, October 15th : —

"I was surprised to find such progress already made, — to find among the natives those who are intelligent and well informed, earnest and competent, with a becoming dignity, not assumed, but proceeding from real worth and manliness, and which commands respect. Among such are the native pastors. And these same pastors are the persons of influence in their villages, and would compare favorably with pastors in America. To see the large gathering of Christians here at Manepy, September 25, who crowded our large church, one could not but say, 'What hath God wrought!' Then the semi-annual meeting of the Bible Society, held here last evening, attended by fifteen native delegates, encouraged hopes for the future welfare of Jaffna.

"But, although surprised at the progress

pally, wrote in regard to the Brahmin convert mentioned by Mr. Howland : —

"There has been a great stir for some time at Tillipally, and all over Jaffna, because of the conversion of a Brahmin boy, eighteen years of age, who was baptized last Sabbath at the Tillipally church. This is the first instance in Jaffna, and in the island of Ceylon even, among the Brahmin caste, who claim that they are next to God in dignity. It is like the falling of one stone from the great and strong fortress of an enemy. It is weakened, and it is sure that the whole edifice will tumble."

Statements are then made respecting this young Brahmin and the opposition he had met from his family, and Mr. Anketell adds : —

"When Mr. Howland was inquiring about his circumstances at home, and learned that he inherited considerable property, he said to him, 'You will of course get none of it.' He repeated the verse, 'If any man come to me and hate not his father and mother, and wife and children, and brethren and sisters, yea and his own life also, he cannot be my

"With reference to our work here in Tirupuvanam, I may remark that the diligence and faithfulness of my helpers, almost without exception, have given me much satisfaction. Just after my last letter was written, they spent twenty days or more on the itineracy. They reported a general readiness to listen to the truth, with some instances of inquiry of special interest.

"In the station school there has been, for several months past, more than usual interest on the subject of religion. At our last communion season, six of the scholars, who had been on probation for some months, were admitted to the church; two of whom received baptism.

"In Vidattaculam, where we have a catechist, an aged man connected with the congregation has recently died. He had not been baptized, but gave evidence of his sincere faith in Christ. Previous to his last sickness, his conduct as a Christian had been very consistent, and often during his illness he declared his firm belief in the Saviour. Just before his death his friends wished to read to him a heathen book read at such times, but he refused to away his idols, and is now asking for baptism. He is a potter by trade, and has been in the habit of making images for presentation to the temples, as votive offerings. He at once gave up this part of his business, as well as working on the Sabbath. He stands quite alone in his family and in the village as a Christian, but seems much in earnest.

"In Alavanthan several persons, fifteen or sixteen in number, including children, seem ready to renounce idolatry and place themselves under Christian instruction. They are influenced by no temporal motive, so far as I can see. The leading man among them is a native doctor of some repute, and is quite intelligent. To my inquiry if he expected opposition, he replied, 'Yes, of course; but that will make no difference with me. What I want above all is that the Holy Spirit may come into my heart and make me a true Christian.' May the Lord fulfill all his desire in this respect."

Mr. Rendall also, of Battalagundu (32 miles northwest of Madura), wrote on the 18th of November, mentioning plea-

kōttai, the village where I established a congregation early this year, is very encouraging. This is an important town, large of itself, and there are a large number of villages near by. I rejoice that another light has, by God's blessing, been kindled in this dark land. May it shine brightly to his honor and glory. Already some in this congregation have applied for admission to the church.

"Since I last wrote you, two of the pupils of the station school have been received to the church by the pastor at Battalagundu."

A PROMISING MOVEMENT.

"At our monthly meeting with the helpers of this station, in October, we had a most profitable discussion on the subject of reaching the heathen through the more advanced members of our congregations and churches. We determined to enlist all in this work who have a willing mind.

"The following Sabbath I spent at Siluhkuvupatti, and immediately after the morning service I called for volunteers to go out in the streets of the village, and to the surrounding villages. Ten volun-

Eastern Turkey Mission.

PERSECUTION AT DSAK.

WRITING from Harpoot on the 29th of August last, Mr. H. N. Barnum reports a recent visit by himself and Mr. Wheeler to what was formerly the Arabkir field, northwest of Harpoot. They had "a hard tour, of twenty-two days." Respecting one place visited, he writes: —

"In the village of *Dsak* we found a very lively persecution going on. The truth is at last making an impression there. A few days before our visit, the mob were on the point of driving the preacher out by force, but were persuaded by the more thoughtful men of the village to desist. After that they nearly succeeded in persuading the Turkish authorities to turn him out. We poured all the oil we could on the troubled waters, calling on the priests and exhorting to mutual love and forbearance, but warned them against the use of unlawful means. We have four or five brethren there who are of more than ordinary promise. While we were there measures were inaugurated for the building of a chapel, for they are very

able for a burial-ground, and finding that the owner was going to a village, he met with him, and after a long and friendly talk he proposed to sell him the lot. Before they returned to the village the bargain was made, and the brother at once wrote a paper and got the man's seal to it, before any of the villagers should know of the arrangement and break it up. That very night two Protestant children died. The preacher gathered together all the Protestants, — men, women and children, — and to the amazement of the people who thronged the flat roofs, they marched through the village, singing a hymn, to their new graveyard! No one knew before that they had secured such a place. After the burial, they cleared the stones off their little lot and put a wall around it. Strange and inhuman as it may seem, it is a very common mode of persecution in this country to prevent the burial of the Protestant dead. There have been some very distressing cases of this within the past two years."

HOPEFUL PROSPECTS AT EGIN.

Respecting another out-station in that region, Mr. Barnum writes: —

ANOTHER CHURCH ORGANIZED — LETTER OF THANKS.

Another letter from Mr. Barnum, dated October 25, reports an occasion of great interest, as follows: —

"A church of twenty-four members, the twentieth in one field, has just been organized in Geghi, with a graduate of our seminary as pastor. The work was performed by the pastors and delegates of several of the churches in this vicinity, no missionary being present. Mr. Wheeler and I had visited the district in the summer, and with an unusual amount of work pressing upon us, we did not think it necessary now to undertake the long journey again. The pastors represent that they found the community in a good state of preparation spiritually, and that this occasion was one of the most interesting in their lives. Two entire days — the 17th and 18th — with one evening, were given to the organization of the church, the examination of the pastor elect, the ordination, and the administration of the Lord's Supper. The chapel was crowded, and a part of the time hundreds of people were waiting outside, about the windows and doors. The

we also now have a church. We entreat that you will continue to pray for us all the time, that the Lord may make our church useful and firm to the very end.

'The Gegiii Protestant Brethren.
'1873, *October* 20.'"

At the close of his letter Mr. Barnum refers to the schools thus: "Our schools close in ten days, when the pupils go abroad for their winter's work. Thursday was observed, in both schools, as a day of fasting and prayer. I was not here, but it is said to have been an interesting and hopeful occasion."

ANOTHER VISIT TO HAZARK.

The Missionary Herald for January, 1873 (page 20), gives some account of an interesting visit to "a village on the mountain-top" — Hazark, in the southwestern part of the Erzroom station-field. In a letter dated November 12, 1873, Mr. Cole, of Erzroom, reports another visit to that place and vicinity, where he found much to encourage. After noticing the journey, the stop at Erzingan, and the narrow escape from an encounter with robbers after leaving that place, he ought to be a nucleus for a good work, in the persons of three church-members; but we were glad to see, now, the monument of their devotion to the truth, not only as church-members, but as a people. They only number six or eight families, all of which have come in the past from one Abrahamic household, — a kind of swarming that takes place in the East, among sons and sons' sons, down to the third and fourth generation, when the great house can no longer contain the fifty or sixty souls with tolerable — war and commotion.

"These few families have certainly shown such zeal in this work as is seldom seen in the western world. For more than two months they were laboring with their own hands. Neighbors called them crazy for spending so much time on the building, to the neglect of their own work. But they are paid for all now, in seeing the object of their burning desire accomplished. The building measures about 30 by 50 feet, and contains school-room, preacher's rooms, wood room, etc. The whole cost was about 6,000 piasters ($300), of which they met some 4,000. The Lord has prospered the work so

tant, there seems to be now a prospect of quite as interesting a work as that in Hazark. We found the congregation had already taken form. They are avowed Protestants, have everything in readiness for a helper, and were so earnest for the man, that however much I promised, they would inevitably return to the subject, till finally I told them if we did not send one I must come myself. Though babes in the truth, they pledge 300 piasters for the Lord's work this year. Besides this, in the spring they are to build a school-house, etc., similar to that of their neighbors on the hill. The materials, many of them, are already on the ground.

"This is a large village, situated deep down in a most beautiful ravine, whose clear, crystal waters go meandering along through the various gardens, strewing greenness as they go. Here we had such a feast for the eye, in beholding large trees, as we do not often find in this part of Turkey. For more than two miles we rode along under such a generous arbor of rich foliage as would do credit to one of your streets in the old Bay State. Of the road itself, however, I can only say that it is a mere path, at the mercy of the government as to everything that savors of religious liberty. Hence the opposition to the introduction of books to that land. But our helper resolved upon a skirmish over the line, if perchance he might find some of those reputed Protestants he had heard of, and open up some way whereby they might be supplied with the precious Word. His first stage was to Ikidee, the border town of the Russian dominions. He had passed over with some trepidation, and feared lest the officials should hunt him down, depriving him of the few books he had; but, so far from this, they were among the first to besiege him for another and higher object — to know of the new doctrine whereof they had heard. So earnestly did they and others press upon him that, though seeking to withdraw, from weariness, they still pursued him, literally *compelling* him to keep up a continuous expounding of the word of life."

ECHMIADZIN — PROTESTANTS THERE.

"The next day brought him to Echmiadzin, the seat of the Grand Catholicos of the Armenian church. In this, the head-quarters of the old church, you would hardly expect an erratic 'Prote'

he helper was there. He found that hey have a congregation already formed, nd hold meetings regularly, though they re not free to bring a preacher from broad. One of their own number leads hem in a simple service. What few ooks the helper had they devoured with agerness, and begged for more. Before urning back to Bayazid he made arangements to send them books from ime to time. He has since sent them ,000 piasters' worth, and is now here to ake some 4,000 piasters' ($200) worth ore, for a similar object. Let the door e once thrown open to Russia, and I am tisfied it would be one of the most fruitl fields for missionary operations. The ord hasten that glad time!

"We hope to carry out next spring hat we attempted last spring, namely, pass over the line ourselves; and if we n do no more, at least encourage those or brethren, and perchance bring on e or two of their young men to our hool, that in due time they may have educated preacher of their own numr, against whom the government cannot ject."

ascend the minarets to add emphasis to the prayers. They redouble their cries, they entreat, they howl in Arabic, and apparently Allah does not hear. Solemnity and terror settle over the city; it grows oppressive; I myself cannot escape from the burden of universal concern, so strong is the influence of sympathy. Quarter hours seem hours, and yet the darkness grows more deep and hopeless. The dogs begin to howl, and little children cry with fear. The cries and prayers continue; all other sounds are hushed; sometimes they, too, cease for a few moments, and then there is a dreadful silence, such as might betoken the end of the world. I cannot laugh; it is superstition in these poor people, and yet they have reason to be afraid at everything. They are sinners against God; deep in their hearts they feel it.

"One side of the moon is just beginning to emerge from the shadow. There has been one hour and twenty-five minutes of *total* eclipse. The bright part of the rim juts out from the dark, like the pupil of the eye.

"You will see from the above to what

the gentleman had been guilty of the alleged witchcraft."

A BRIGHTER SIDE — MISSION SCHOOLS.

"But the Christian side of this realm is emerging slowly from mental and moral eclipse. I light my lantern as the excitement of the occasion passes away, and the moon resumes her regency over the night, and wend my way to the Protestant evening school. This school is opened for the benefit of illiterate men. There are about fifty scholars, and many interested spectators. It is a lively and delightful scene. The energetic teacher is absorbed in the instruction of a class of full-grown men in the A B C. All faces look happy and interested. They are principally Gregorian Armenians. They pay a dollar each for three hours instruction, five nights in the week, during the winter. The Protestant day and evening common schools in this city now number, in all, more than three hundred pupils, *every one of whom hears plain and faithful exposition of the Scriptures, earnest exhortation to Christian life, with prayers and hymns, every day he comes — paying for tuition free.* Such things are highly edifying to us. The Protestants have compelled them to educate their people or lose them, have even compelled them to preach and pray in a known tongue, for the saving of their flock from Protestantism. There was no way to keep their people away from the Protestant church but to preach themselves; so their teachers came to the chapel to listen and learn how to preach. By this means one of them fell into the snare, got converted, and is now in our theological school. The other teacher is apparently not a little influenced. Just so they come to this evening school to learn how it is done, and then set up their opposition school. We are glad to have them steal in this way; perhaps they will steal some magnetism not so easily got rid of.

"For the pupils' diversion, I undertook, in an interval of lessons, to explain the eclipse. Darkening all the lamps but one, I put a boy against the wall with all the light thrown on his face. I told him he was the moon, that the lamp was the sun, and I was the earth. I then put my head between him and the light and left

ite of Sardis, and the few massive ruins which remain of what was once the capital of the Lydian kings, deeply impressed on our minds two lessons — the vanity of earthly riches and the certainty of God's judgments on the impenitent. How sad to think that what was once a rich and powerful city, some at least of whose inhabitants were worthy, and, clothed in white, now stand before the throne of God, should be so nearly effaced. The little which remains to mark the site is now being removed, as the Government find it to their advantage to pull down walls and dig up foundations for the sake of the ready-dressed marbles and other stones, which they use to build bridges with, on the extension of the railroad from Cassaba to Philadelphia. When these are gone there will be nothing to indicate the situation of Sardis to the traveler, save the little citadel on the top of the hill; and the farmer will plow his fields and sow his seed, as he now does, in the very spot where the rich and powerful of old were wont to tread, and never bring them to mind except as now and then his plowshare brings to light a coin which has been buried in the

or wished to talk with us, came to our rooms, and many whom the fear of men would have deterred from purchasing our books publicly, in the streets, bought them from the room. Four Bibles and a considerable number of New Testaments and Psalms, with other religious books, were sold, and many, day and night, came to converse with us. The room was sometimes so crowded that all could not sit; but they stood around the door and windows and listened attentively to our talks. We found especial interest among the older boys and young men, and are confident that from among them worthy scholars for a station class could be found, if we had associates to assist us in instructing them."

Some other places are specially noticed, and Mr. Baldwin says, in closing his letter: —

"Alone, and with so few native assistants, our constant anxiety is lest the work which has already been commenced should go backward. The least sign of progress, therefore, is doubly cheering, and we do and will thank God for what

ence in this city, — as severe a persecution as could be gotten up at short notice. Some three months since a young man and his wife came to this city to labor for a year as teachers in the city schools, the wife as the head teacher in the girls' school. Both of them had been interested in the truth, and he has sought intercourse with us and with our brethren here, becoming more and more decided in his convictions of duty, until about four weeks ago, when he decided to come out and follow the right. He attended our service for the first time the next day. His instant dismissal from his position as teacher followed, and his wife, not wishing to lose her position as teacher, and holding back, was separated from him in effect, by order of the governor. Every effort was made for a time to have them divorced, but all failed, he refusing to consent even to a moment's separation. As the rooms where they had been living belonged to the Bulgarian community, legally, I suppose, the governor could forbid him, *as a Protestant*, from going to see his wife, who declared to many people that she was not a Protestant.

should judge, than any one of our present theological students."

UNBELIEVERS TEACHING THE TRUTH.

"From Tartar Pazarjik," writes Mr. Locke, of Samokov, "we hear this strange news, that there is a daily disputation between the Jews and the Bulgarians. Some of the latter, having in their hands copies of the new edition of the Bulgarian Bible, have been accusing the Jews of not obeying the commands of God as found in the Old Testament; while the Jews, on the other hand, retort, 'Why do you not follow the teachings of Christ (whose name you bear), as found in what you call the New Testament.' As the Jews have among themselves various copies of the New Testament in Hebrew Spanish, they are able to quote, and so, between the two classes, the truth is being examined.

"The Jews have lately built in that city, at no small expense, a large school building, and now they apply for some thirty copies of the Old Testament in Hebrew, to place in the school for use by their children, so that, as they say, 'these

of it? And did he not show the right spirit?"

INTEREST AT ESKI ZAGRA.

Mr. House wrote from Eski Zagra, on the 5th of December: —

We are rejoicing in an increased interest among the people of this city. Notwithstanding the many years of labor that have been spent here, the people have hardened themselves against the truth until they seemed to have settled down in stolid indifference to it. But within the last few months we have seen a great change, and we begin now really to think that the Holy Spirit is breathing upon these dry bones. During the summer months a large number of persons attended our Sabbath service, but it was not until within six or eight weeks (perhaps two months) that we could say that we had any *regular* attendants. There are now, however, a number of young men who come *regularly*, and seem very much interested in the truth. We have also, now, a Wednesday evening meeting, which the young men attend

Zulu Mission — Southeastern Africa.

VISIT TO THE INTERIOR.

Mr. Pinkerton wrote from Durban (where the mission was then holding its semi-annual meeting) on the 7th of November, 1873: —

"I have been pushing about as usual, visiting some new ground and reviewing the old. A few days since I made a tour to the Kalamba mountains, to visit some natives who moved to their present abode six years ago, going from our region. On this trip I traveled about two hundred miles, and had the usual experience among the kraals. The people were friendly and hospitable. I saw many things to stimulate my faith, and my zeal to hasten on the work.

A WORTHY FARMER — A WESLEYAN MISSIONARY.

"An English farmer, with many natives living on his large estate, interested me much in his earnest efforts to introduce tea-culture among his people. This will be a new industry. He is also training his people in hedging and planting trees, is arranging for native

said they wanted a teacher; others said they did not. The chief was quiet. He has been taught slightly, and spoke favorably of having a teacher for the young; but said it was of no use to the men, for they were bound to many wives. The country up there will soon contain a larger native population, and we shall endeavor to see that the region is not neglected.

THE SEMINARY.

"By appointment of the mission, Mr. Bridgman and I were present at the examination of our seminary at Amanzimtote, at the close of the last school year, November 4. There are the same evidences of careful, hard work on the part of the teachers, and fair attainments on the part of pupils, as have been reported in time past. There is improvement in the manners of the boys. Miss Day has taken the oversight of the dining-hall during the term just closed.

"We regret that no more young men are just now in the seminary who are directly preparing to teach and preach among their people. Only two of this class are now in the school. The mission has appointed two missionaries to make earnest personal effort at our stations to recruit as soon as possible a good class of Christian young men, of sufficient maturity for the 'special course.' This is the most important matter in the immediate work of our mission.

"We are beginning to feel the pressure of hard work, and that a genuine revival is the one thing we need both for our success and our comfort."

INTEREST IN THE GIRLS' SCHOOL.

Mrs. Edwards wrote from Inanda, October 14: "We have had in some degree a repetition of last year's experience. The prayer-meetings are full of interest, and we find the fruits in obedience, cheerfulness, and studiousness. It is delightful teaching when we are in such a frame."

MISCELLANY.

RITUALISM IN INDIA.

From the "English Independent."

Our readers are aware of the way in which the Ritualists are corrupting the Church of England at home, but many may have no idea that they are pursuing the same policy in all parts of the world where they have any power, and are, in fact, doing the work of the Church of Rome. Some statements as affecting India were made at a meeting of all denominations, held in Edinburgh on the 18th instant, at which the Rev. Dr. Duff, the well-known Indian missionary, presided. The Rev. John Fordyce, from Simla, said the English Church was prominent in India, and, if it preserved its Protestantism, it deserved to be so; for there were far more Europeans there who had been connected with that Church, more or less, than with any other Church in the kingdom. That Church occasionally sent out a few evangelical clergymen; but at many places the service, as conducted by the clergymen, was nothing but semi-Romanism under the name of the Church of England. In a land of idols, the natives and Europeans were supplied, not with the gospel. From the colonies statements come to the same effect."

TRAVELING AT "FLOOD" TIME IN CHINA.

Writing to friends at Winchester, Mass., in September, 1873, Mr. Holcombe, of Peking, reports a journey on mission business to Pao-ting-fu, and says: "It is perhaps as well that I cannot give you any adequate conception of the discomforts and real dangers of these summer journeys. It is our rainy season, when one must literally travel through '*floods*,' and aside from personal fatigue and danger, the strain produced upon the nervous sensibilities, because of the fearful suffering and loss of life among the Chinese, is of itself very hard to bear. The story of their suffering is short and soon told. A river bursts its banks some night, sweeps down on a Chinese town, whose houses, walls and roof, are only made of *mud*, the mud-walls melt away in the flood, and for days after, the dirty stream casts up the bodies of the unfortunate occupants. I sailed in a Chinese boat

that is, there is a reach of country which is generally cultivated, one hundred miles in length by thirty miles in breadth, which is now an open sea. Of course a large proportion of this region will soon become dry and fit for cultivation, and the larger proportion of its inhabitants have not been *drowned*, but only driven out of house and home by the flood; but even then, in many cases, it is only to meet death by starvation, for they are so very, very poor, that they cannot endure any such disaster as loss of home and one season's crops.

"One of the saddest results of these misfortunes is the bringing out, so plainly as they do, the awful meanness and depravity of the people. It would be difficult to believe that any human being could become so callous to the suffering of others as is evident here. Let a man be in the veriest extremity of death, and not a hand will be reached out to rescue him, until, after long haggling, a sum is fixed upon as the pay for the service. I made a portion of my journey by Chinese cart, and rode mile after mile through a sea of shallow water interspersed with item of information, — that he must go ahead to a certain point where we saw a tree, turn around that tree, going straight ahead at a right-angle to his former path, and then if his mule didn't shy, but kept straight ahead, we would get over in safety. Well, we did! *But didn't I draw a long breath when we were over.*"

UNION COLLECTION.

A NOTE to the Treasurer, from Uniontown, Penn., dated January 13, says: —

"We had a union meeting throughout the week of prayer in this place. Presbyterian, Cumberland Presbyterian, Baptist, Methodist Episcopal, and Reformed Methodist churches, all united. The closing union meeting was held in the Cumberland Presbyterian church last Sabbath evening, when a collection for foreign missions was taken up. I suggested that, as your Board was not represented in our meeting, and as the collection was for Christ and his cause, we should send the proceeds to the A. B. C. F. M. *All agreed to this expression of Christian union.* Inclosed you will find

in which it has hitherto been engaged, has now undertaken that of disseminating the Scriptures, by colporters, in the different dialects of India, together with its own and other kindred publications.

—— The "Bombay Guardian" states: "The hand of the Lord has been signally displayed in the work among the Santals. The first converts were brought in by one who had been himself awakened by a dream. . . . . Every believer becomes a missionary. Thus the Lord shows us, in a detached and circumscribed field, what we may look for in more populous parts of the country, as soon as we have the needed faith, simplicity, and self-renunciation."

—— Mr. Gilfillan, an Episcopal missionary among the Chippewas, at White Earth Reservation, Minnesota, states in regard to the Indians there: "I am satisfied that the gospel has seized hold of these Red men, in its power. . . . . They evidently love to go to church. . . . . Many of them have family prayers in their houses every morning and evening. . . . . They are free from the vices that stain most white communities. . . . . They drink no whiskey. It was afterwards proved that the boy had been burned to death as a sacrifice to the god, to induce the latter to reveal hidden treasures."

—— The church at Bansko, European Turkey mission, has increased in two years from 15 to 90 members. Of these, 15 are students in the theological school of the mission.

—— The crown prosecuting officer of Brazil has brought an indictment against the Papal Bishop of Pernambuco, for opposing or hindering decisions of the moderative and executive branches of the government, attempting to subvert an article or articles of the constitution, etc. The "Christian World" says of the case: "The bishops of Brazil, with the bishop of Pernambuco at their head, have brought on a desperate and needless war with the State. Where it will end no mortal can tell. Those best acquainted with the state of affairs believe that only in a dissolution of the union of church and state can the remedy be found for existing complications."

—— Reviewing the past year, the "Christian World" says: "In the republic of

statements are correct, they will be very encouraging to young men contemplating missionary work in China, and they at least suggest the giving of greater attention to the spoken language by beginners in Chinese.

ARRIVALS.

Miss Norris, who sailed from New York September 13, for the Mahratta mission, arrived at Bombay December 8.

Rev. John S. Chandler and wife, from New York September 13, for the Madura mission, were "safely at Madras" December 6, expecting to go to Madura the next week, "having left the Howlands at Columbo."

Miss Susan R. Howland arrived at Jaffna, Ceylon, December 2.

Mr. and Mrs. Baldwin, of the Foochow mission, reached that place, on their return from the United States, November 13.

Mr. and Mrs. Stanley, of the North China mission, arrived at their station Tientsin, November 12, returned from the United States.

Rev. H. H. Leavitt arrived at Kobe, Japan, November 15.

DEATH.

At the Santee Agency, among the Dakota Indians, Nebraska, December 27, 1873, Rev. Samuel Ingham, aged 36. Mr. Ingham had recently removed with his family from Brainerd, Minnesota, to the Agency, to serve as steward in the school for girls there, connected with the mission of the American Board, and in the hope of soon regaining his health so as to engage more fully in missionary work. He had been preaching for five years, but his voice failed in the spring of 1873, leading him to resign his pastorate at Brainerd.

DONATIONS RECEIVED IN JANUARY.

Caledonia co. Conf. of Ch's. I. A. Howard, Tr.
Hardwick, Sarah W. French, 25 00
St. Johnsbury, North Cong. ch. and so. 81.54; South Cong. ch. and so. 72.70; 154 24
St. Johnsbury, East, Cong. ch. and so., with previous dona., to const. CALVIN MORRILL, H. M. 40 00—219 24
Chittenden county.
Burlington, 1st Cong. ch. and so. m. c. 40 22
Essex, Cong. ch. and so. 6 60—46 82
Essex county.
Granby, Cong. ch. and so. m. c. 2 00
Franklin co. Aux. Soc. C. B. Swift, Tr.
Bakersfield, Cong. ch. and so. 3 50
Enosburg, Cong. ch. and so. 50 00
St. Albans, 1st Cong. ch. and so. William Wright, 2; Benjamin Tullar, 1; 3 00
Swanton, Cong. ch. and so. 24 90—81 40
Orange county.
Strafford, Cong. ch. and so. 22 60
Thetford, 1st Cong. ch. and so., with prev. dona., to const. MARY B. P. FITCH, H. M. 40 00
Vershire, S. B. Colton, 5 00
Williamstown, Cong. ch. and so. 9 00—76 60
Orleans county.
Holland, a friend, 2 00
Newport, Cong. ch. and so. m. c. 5 00—7 00
Rutland co. James Barrett, Agent.
Castleton, 1st Cong. ch. and so. m. c. 29 00
Washington co. Aux. Soc. G. W. Scott, Tr.
Roxbury, 1st Cong. ch. and so. 6 00
Windham co. Aux. Soc. C. F. Thompson, Tr.
Brattleboro, Central ch. and so. 71.74; C. Z. 5; 76 74
Westminster, a friend, 1 00
West Townshend, Cong. ch. and so. 12 50
———, F. M. C. 5 00—95 24
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.
Springfield, L. N. Barnard, 10 00
Franklin co. Aux. Soc. William B. Washburn, Tr.
Conway, Cong. ch. and so., add'l, 1 00
Heath Cong. ch. and so. 2 50
Whately, Cong. ch. and so. 82 90—86 40
Hampden county, Aux. Soc. Charles Marsh, Tr.
Chicopee, 2d Cong. ch. and so. 60.43; Mrs. P. Swetland, 20; 80 43
Monson, Rev. D. N. Coburn, 10 00
Springfield, 1st ch. and so. 216.62; South ch. and so. 191.95; Olivet ch. and so. 26.77; Unabridged, 1,666.67; H. M. 600; a family collection, 26.30; Mrs. H. D. Strong, 25; Galen Ames, 5; 2,758 31
Westfield, Mrs. A. P. Rand, 15 00
West Springfield, Park st. ch. and so. 9 70—2,873 44
Hampshire county, Aux. Soc. S. E. Bridgman, Tr.
Amherst, Rev. L. Clark Seelye, 100 00
East Amherst, 2d Cong. ch. and so. 25 00
Enfield, Cong. ch. and so. 65 00
Florence, a friend, 200 00
Goshen, Daniel Williams, 4 00
Granby, Cong ch. and so., to constitute SAMUEL M. COOK, H. M., 118.50; Andrew White, 3; 121 50
Hadley, Russell ch. and so. 58.25; 1st Cong. ch. and so 11; 69 25
Northampton, 1st Cong. ch. and so. 239 66, m. c. 8.85; Edwards ch. and so. m. c. 28.22; Mrs. A. Lyman, 100; 376 73
Worthington, Cong. ch. and so. 29 35—990 83
Middlesex county.
Ashland, Cong. ch. and so. 26 48
Cambridge, North Avenue Cong. ch. and so. 65; Shepard Cong. ch. and so. m. c. 21.75; 86 75
Cambridgeport, Prospect st. ch. and so. m. c. 14 62
Concord, Trin. Cong. ch. and so. 20 65
Everett, Cong. ch. and so. m. c. 17 00
Framingham, Plymouth Cong. ch.

Worcester co. Central Asso'n. E. H. Sanford, Tr.
Oxford, 1st Cong. ch. and so. 39 00
Princeton, Simeon Clark, 3 00
Webster, 1st Cong. ch. and so. 66 80
West Boylston, Cong. ch. and so. 15 00
Worcester, Union ch. and so. m. c. 152.16; Piedmont ch. and so. m. c. 56.36; Mission Chapel ch. 5; S. W. Kent, 10; 223 52—346 32
Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Mendon, A. H. Reed, 3 00
Milford, A. G. Underwood, 20 00
Northbridge, Mrs. W. D. Nascroft, 1 00
Upton, S. H. Stockwell, 3 00
Uxbridge, Mrs. Charles Ellis, 5 00—32 00
———, a friend, 15 00
13,082 78
Legacies.—Leominster, Herbert F. Boutell, by Treas. Ortho. Cong. church, 50 00
13,132 78

RHODE ISLAND.

Coventry, Mrs. Oren Spencer, 5 00
Pawtucket, Central Falls Cong. ch. and so. 56.77; a friend, to const. SAMUEL M. CONANT, H. M., 100; 156 77
Providence, Beneficent ch., Mr. and Mrs. R. P. Gladding, a memorial of two sons in heaven, 500; Pilgrim Cong. ch. and so. 13; 513 00—674 77

CONNECTICUT.

Fairfield county.
Danbury, 2d Cong. ch. and so. 6 00
Greenwich, Jonas Mead, 5 00
North Greenwich, Cong. ch. and so., to const. S. D. HUSTED, H. M. 153 39
Trumbull, a friend, 1 00—165 39
Hartford county. E. W. Parsons, Tr.
Buckingham, Cong. ch. and so. 11 85
Burlington, Cong. ch. and so. 10 00
Farmington, R. Lewis Hills, 10 00
Glastenbury, Friends, 300 00
New Haven county. F. T. Jarman, Agent.
Bethany, Cong. ch. and so. 15 00
Branford, Mrs. E. F. Rogers, 10 00
Cheshire, Cong. ch. and so. 109 50
Guilford, 1st Cong. ch. and so. 11 00
Madison, Cong. ch. and so. m. c. 48 07
New Haven, 1st Cong. ch. and so. 125, m. c. 10.66; North ch. and so. 608.80, m. c. 8; 752 46
North Haven, Cong. ch. and so. 86.40, m. c. 36, to const. S. B. THORPE, H. M. 122 40
West Haven, Cong. ch. and so. m. c. 6 50
West Meriden, E. K. Breckenridge, 1 00—1,075 93
New London county. C. Butler and L. A. Hyde, Trs.
Lyme, Grassy Hill ch. and so. 30 00
Tolland county. E. C. Chapman, Tr.
Gilead, Samuel Talcott, 10 00
Windham county. H. F. Hyde, Tr.
North Woodstock, Cong. ch. and so. m. c. 18 00
Pomfret, 1st Cong. ch. and so. 134 25
Thompson, Cong. ch. and so., to const. Miss ELLEN D. LARNED, Miss JULIA SHAW, and Mrs. ANNIE L. BODWELL, H. M. 251 43
Westford, S. S. Stowell, 5 00
West Killingly, Westfield ch. and so. 172.10, m. c. 131.84; 303 94—712 62
4,242 52
Legacies.—Hartford, Lucius Barbour, by L. A. Barbour, Ex'r, in part, 1,250 00
Hartford, Rev. Joel Hawes, D. D., by E. W. Parsons, add'l, 42 30—1,292 30
5,534 82

NEW YORK.

Albany, 1st Cong. ch. and so. 155 23
Arkport, Jarvis P. Case, 2 00
Brentwood, E. F. Richardson, 4 00
Bridgewater, Cong. ch. and so. 11.22; Mrs. T. D. Southworth, 3; 14 22
Brooklyn, Ch. of the Pilgrims, 2,058.72;

Panama, a friend,	1 00	
South Cairo, Margaret McElting,	10 00	
Stockholm Depot, Julius Hulburd,	5 00	
Tarrytown, a friend,	10 00	
Versailles, B. F. Hall,	200 00	
Warsaw, Cong ch. and so.	44 87	
Watertown, Mrs. E. M. Mack,	30 00	
West Bloomfield, Cong. ch. and so.	38 25	
West Farms, Mrs. A. Wood,	5 00	
Yonkers, Rev. W. W. Rand, 20; S. P. Holmes, 10;	30 00	3,995 62
Legacies. — New York, Guy Richards, by P. Richards, Ex'r,	1,200 00	
Silver Creek, Nathaniel Gray, by Aug. Heine,	150 00	1,350 00
		5,345 62

NEW JERSEY.

Camden, Rev. J. L. Grant,	1 00	
Orange, Trinity Cong ch. and so.	255 46	
South Amboy, A. Blodgett,	4 00	
Vineland, Rev. W. T. Doubleday,	5 00	265 46

PENNSYLVANIA.

Buchanan, Rev. T. Edwards,	3 00	
Drifton, Cong. ch. and so.	7 50	
Germantown, T. B.	10 00	
Lander, A. Cowles,	5 00	
Philadelphia, Cent. Cong. ch. and so. 60.70; a friend in 1st Presb. ch. 8;	68 70	
Uniontown, Collection at Union Meeting, by Rev. Henry Melville,	23 16	117 36

MARYLAND.

Frederick City, E. H. Rockwell,		100 00

DISTRICT OF COLUMBIA.

Washington, William H. Campbell,		10 00

MISSISSIPPI.

Columbus, Salem, Cong. ch. and so.		20 00

TENNESSEE.

Coal Creek, Welsh Cong. ch. and so.		12 00

Chicago, a friend of N. E. church, 150; Rev. E. M. Williams, 100; Prof. T. W. Hopkins, for native Helper, Turkey, 50; A banker, prem. on rare Japanese coin, 25; Mrs. P. D. Kendrick, 10;	335 00	
Forest, Cong. ch. and so.	6 50	
Hampton, Cong. ch. and so.	4 00	
Harvard, Rev. H. G. Woodworth,	5 00	
Highland, French Evan. church,	12 00	
Lyndon, Cong. ch. and so.	4 00	
Lyonsville, Mrs. Leonard,	5 00	
Malta, Cong. ch. and so.	3 50	
Mendota, 1st Cong. ch. and so.	7 00	
Newark, Rev. L. Farnham,	1 00	
Pana, Mrs. H. F. Hayward,	10 00	
Plymouth, N. F. Burton,	5 00	
Quincy, L. Kingman,	1 50	
Richmond, R. R. Crosby,	1 00	
Tolono, William Keeble,	2 00	
Toulon, Cong. ch. and so.	31 71	443 21
Legacies. — Aurora, Thomas Pierce, by T. J. and J. H. Pierce, Ex'rs,	500 00	
Minonk, Mrs. Cornelia H. L. Brown, by A. T. Norton, add'l,	124 00	624 00
		1,067 21

MICHIGAN.

Ann Arbor, Cong. ch. and so.	66 50	
Calumet, Cong. ch. and so.	150 00	
Detroit, 1st Cong. ch. and so., add'l,	400 00	
Dexter, Horace Warner,	2 00	
Edwardsburg, a friend,	4 00	
Glen Arbor, Rev. G. A. Pollard,	2 00	
Greenville, Cong. ch. and so.	45 00	
Hudson, Rev. W. Wolcott,	4 00	
Litchfield, William Savage, 4; Rev. S. G. Updyke, 4;	8 00	
Midland City, Charlotte Woodbury,	1 00	
Portland, Cong. ch. and so.	8 00	
——, Aliquis,	21 26	711 76

MINNESOTA.

Anoka, Cong. ch. and so.	8 10	
Brainerd, Cong. ch. and so.	20 00	

Eureka, Cong. ch. and so. 5 00
Milford, W. S. Jaquith, 2 00—8 00

NEBRASKA.

Nebraska City, Two friends, 11 75
Olive Branch, Friends, 2 36—14 11

OREGON.

Portland, E. B. Babbitt, 50 00
Salem, 1st Cong. ch. and so. 32 00—82 00

CALIFORNIA.

Grass Valley, Cong. ch. and so. 16 65
Oakland, 1st Cong. ch. and so., 2 mos. 124 32
Santa Cruz, Cong. ch. and so. 40 79
Santa Barbara, Mrs C. Richards, 25 00
San Francisco, 2d Cong. ch. and so. 200.91; Mrs. Sarah Wilson, 5.55; 206 46—413 22

COLORADO TERRITORY.

Central City, Rev. T. C. Jerome, 7 50
Greeley, Anna T. Caswell, 2 00—9 50

CANADA.

Province of Quebec,—
Montreal, E. K. Greene, 891 00
Sherbrooke, Cong. ch. and so., to const. T. S. Morey, H. M. 100 00—991 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Turkey, Samokov, Rev. J. F. Clarke, 25 00

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Mrs. B. E. Bates, Boston, *Treasurer.*

For traveling expenses of Miss Strong to Monterey, 250 00
For desks for Miss Farnham's school, Bardesag, Turkey, 128 67—378 67

From Woman's Board of Missions for the Interior.

Mrs. Francis Bradley, Evanston

Donations received in January, $31,486 78
Legacies " " " 3 316 30

$34,803 08

Total, from Sept. 1st, 1873, to Jan. 31st, 1874, $165,135 08

Massachusetts. Templeton, Miss L. R. Shattuck, five communion-cups for Sandwich Island churches.

FOR WORK IN NOMINALLY CHRISTIAN LANDS.

NEW HAMPSHIRE.

Chester, Cong. ch. and so. 13 50
Marlboro, Cong. ch. and so. 12 80—26 30

VERMONT.

Berlin, Cong. ch. and so. 7 50
Cornwall, Cong. ch. and so. 16 00
Rochester, Cong. ch. and so. 37 00
Roxbury, A. Ladd, 6 00
Thetford, 1st Cong. ch. and so. 11 71—78 21

MASSACHUSETTS.

Andover, a friend, 50 00
Belchertown, Cong. ch. and so. 38 20
Boston, Mt. Vernon ch. and so. 122.94; B. D. 50; 172 94
Bridgewater, Central Sqr. ch. and so., add'l, 2 00
Brookline, E. P. 10 00
Foxboro, Cong. ch. and so. 39 37
Framingham, Plymouth Cong. ch. and so. 38 59
Harvard, Cong. ch. and so. 18 25
Hatfield, Cong. ch. and so. 49 02
Haydenville, Cong. ch. and so. 31 00
Lowell, John st. ch. and so. 72 64
Newton, 2d Cong. ch. and so. 40 20
Topsfield, Cong. ch. and so. 34 43
West Brookfield, Cong. ch. and so. 13 48
Westboro, Cong. s. s. 57 63

EAR CESAREA.

THE

MISSIONARY HERALD.

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TALAS — NEAR CESAREA.

By Rev. W. A. Farnsworth.

Talas is one of the many fine towns lying near the base of Mount Argeas. Were it not near the large city of Cesarea it would itself be called a city. In population it is but little below Yozgat or Marsovan, and its buildings, both public and private, are much more expensive than those of most interior towns of Asia Minor, or of European Turkey. Rev. Dr. Dwight, who visited this region in 1861, was quite surprised to find such [illegible]

the necessity of moving twice a year. It was especially to avoid this wear and tear of body and mind, and of *worldly goods* (was it Franklin that said, "three removals are equal to one fire"?), that we took up our home here.

The results of our five years residence here have been very gratifying. In point of health, the town has fully met our expectation, and the practicability of doing a large portion of our missionary work, and that efficiently, from this place, is demonstrated. In the missionary work in connection with the town, it has been even more satisfactory. The tabular view for 1872 shows that for that year our Sabbath congregation averaged 90, and our Sunday-school 100. The evangelical work is pretty equally divided between Greeks and Armenians.

The station high-school for girls is here; and at a point a few rods to the right of the house of the missionaries, as seen in the photograph, in a garden hidden by the trees, a fine house is now being built for its accommodation. It is to have rooms for the accommodation of girls that come in from the out-stations to enjoy its advantages, and a good school-room; and on the second floor there is to be a hall, 44×34 feet, which will serve as a place of meeting till the growth of our community renders it necessary to build a church.

OUR PRESENT RESPONSIBILITY.

By Rev. J. D. Davis, of Japan.

The earnest spirit of consecration with which Mr. Davis left his pastorate, at Cheyenne, a few years ago, and gave himself to the missionary work in Ja-

can wield a pen more forcibly than I can, to do. I do not write much, and when I do, it is generally because it seems as if I must!"

The plea thus introduced is as follows:—

Our responsibility is always in direct proportion to our ability. If a man comes plunging along in the middle of the rapids above Niagara, we are not responsible for his rescue, for we have no ability to help him; but if he comes rushing by close to the bank where we are sitting, we are responsible, in proportion to our ability to reach him. It is thus with all our obligations to God and man; we are bound to meet them in proportion to the means and facilities which we possess for meeting them. Taking this principle as our guide, what is our responsibility to the heathen?

I. It is vastly greater than it was fifty years ago. The heathen world is no larger now than it was then. These millions of souls who, during the last fifty years, have been dropping into eternity at the rate of forty each minute, without ever having heard of Christ, are worth no more to-day than they were fifty years ago; they are no dearer to the Saviour that bought them now, than they were then; but our responsibility in regard them is *vastly* greater to-day than was that of our fathers fifty years ago. If their responsibility was represented by ten, ours, to-day, is represented by one thousand. If Chicago had burned up thirty years ago, before it was connected with the world by steam and electricity, it would have been next to impossible to relieve its suffering thousands. Not so, however, two years ago. The whole nation, the whole civilized world, instantly felt pulsations of grief, and sent substantial messages of relief before the fires had ceased to burn. Like this is the

Now it is probably not best for the general cause that one half of the Protestant ministers in America should enter the foreign work in a body, so as to give us even *one tenth* as many workers in proportion to the population in China and Japan as there would be left in America; but will any member of the church of Christ say that we should not at once, this very year, send out a force large enough to put a mission station of three families in the center of each million of souls throughout the heathen world, — this mission station to be kept reinforced, and be the leaven to leaven the whole lump; to be a theological seminary — a training-school — to bring to Christ and train natives enough to preach the gospel to the surrounding million? It would be like putting forty stations into the United States — one hundred and twenty Protestant ministers to do the whole work — college, seminary, and preaching work — to evangelize the nation!

Will any one say that America cannot spare these men for this work? They could be taken at once from villages and small towns which would be better off without them. And America could afford to send them even if such pulpits as the Boston Park Street, the Brooklyn Plymouth, and the San Francisco First, had to be dismantled to do it. It is said that America cannot afford the money to send this force! There is enough money put into the hundred thousand, and five hundred thousand dollar church edifices, every year, to send five times this force into the foreign work. We *ought* to afford and *can* afford to plant the gospel in these life centers of the heathen world.

The *cannot* which we hear is simply a tremendous *will not*, and a will not for which God holds us responsible. If we wait till America is entirely regener-

MISSION WORK IN NOMINALLY CHRISTIAN LANDS.

By Melinda Rankin.

[Many years of most earnest and self-sacrificing effort among Roman Catholics, — in great measure, so far as human agency is concerned, self-directed and self-sustained, but crowned with no small measure of the Divine blessing, and so made successful, — entitle the writer of this article to speak; and will insure, for what she says, thoughtful attention. Ed.]

"The flood-tide that set toward the Treasury of the American Board in December seems to have suddenly receded. The receipts for January, contrary to expectation, are between $4,000 and $5,000 less than for that month last year. The donations for the papal work are pitiably small, only about $1,300. The grandly increased proportions which this work has taken on since it came into the hands of the Board, fully justifies the affirmative action of the Congregational churches in placing it there. But the receipts are decidedly in the negative. We are pained, but we are not surprised, to hear that the Prudential Committee must soon consider the question of curtailing this branch of their efforts."

Having just read these remarks from a reliable religious periodical of the Congregational Church, I feel constrained to make some inquiries. Did not the Congregationalists voluntarily assume this work in papal lands, and can it be possible that they are going to prove remiss in properly carrying forward this very important department of missionary operations? Shall such a damper be forced upon this work, already so favorably begun in [illegible]

f affairs. Its meagre appropriations to the American Board, for the support of ts missions in nominally Christian lands, are, as it has been stated, truly "pitiible." Let the Congregational churches take up the work in a manner commensurate with the evident demands of God's providence, or let them turn it ver into hands that will do it justice. Rather than force the Prudential Committee to a curtailment of the already small amount of missionary work among Papists, let the churches — if they will not, or cannot, properly support the missions — resign, and leave others to take the responsibility. Let the Congregational churches be as prompt in making this declaration as they were in assuming the work. Let the heralds go forth with the proclamation, "We have made an utter failure; let whoever will come up to the help of the Lord in papal lands; we respectfully decline." This would be honorable in comparison with giving in such stinted measure as is now being doled out, monthly, to the treasury of the American Board, for this branch of its operations.

SPECIMENS OF WOMAN'S WORK.

It is not often that we lay before our readers richer illustrations of the character and success of woman's work in the foreign field than are given in subsequent pages of this number of the Herald, in the correspondence from Eastern Turkey and from the Mahratta mission. They are not by any means exceptional, as is well known to the readers of "Life and Light," to whose columns details of this part of the service specially belong. The work at many points,

Mr. Lecky, in his history of "European Morals" (vol. i. p. 46), remarks, — not as a Christian man, but simply as a philosophical moralist, — "It has always been one of the chief objections brought against fiction, that the constant exercise of the sympathies in favor of imaginary beings, is found positively to indispose men to practical benevolence." It it is not the least service rendered to the Christian life of our churches at home, and especially of our Christian women, by the foreign mission cause, that it calls forth the best affections of the human heart, and gives them ample exercise, in supplying the actual and deepest necessities of the perishing. Our best life is not in mere sentiment, but in generous labor and self-denial for the welfare of others; and all the better if for those who can make us no return but grateful love — *hereafter* if not now.

STATE OF THE TREASURY.

THE OLD WORK.

As the first half of the present financial year ended on the 28th of February, the friends of the Board will naturally ask, "How do the receipts compare with those of last year, at the same time"? "How much will be needed, prior to September 1, 1874"?

1. The receipts for the Old Work, during the first six months of last year, — September 1, 1872, to March 1, 1873, — were $185,720.40. During the corresponding months of this year, — September 1, 1873, to March 1, 1874, — they were $197,061.90, showing a gain of $11,341.50. But —

2. The condition of the treasury was better a twelvemonth ago than it is now. The last financial year began with a balance in the treasury

The donations during the last half of last year, — March 1, 1873, to September 1, 1873, — were $149,481.88. Apparently, the Treasurer will need nearly $200,000, an increase of *thirty-three* per cent., to close the present year without a debt.

THE NEW WORK.

The receipts for the Work in Nominally Christian Lands, during the first half of the current financial year, have been only $10,782.41, and this notwithstanding some very generous donations from individuals. It will be remembered that the year began with a debt of $12,399.14!

On the other hand, the receipts for this branch of the Board's operations, during the month of February, 1874, were $3,076.51, the largest sum paid into the treasury in any one month since September 1, 1873. Why may not the Committee look for a still greater increase?

The fact ought not to be concealed from the churches that this endeavor in papal lands is in serious peril. With a burden of debt upon it, at the present time, of more than $25,000, curtailment must begin unless there shall be speedy relief!

ROMANISM UNCHANGED.

The "Christian Union" of March 4th, gives a graphic picture, from the pen of Leonard Woolsey Bacon, of the persecution and suffering which Rome still inflicts, when she dares, upon those who cannot accept her errors and superstitions. To those who think the spirit of the age has made the atrocities of the past impossible, in the present period of enlightenment, we beg to commend this

in the same field has been warned by high authority that priests have plotted with assassins to kill him. And this is in the year 1874, where Rome keeps the masses in ignorance and leads them on to the use of the last arguments against a righteous cause.

The new work of the Board has received its baptism of blood. So we follow in the footsteps of Christ, to bring new life and light to them that sit in darkness and in the shadow of death. Did our churches need this last sad proof of the need of missions to nominally Christian lands?

MISSIONS OF THE BOARD.

European Turkey Mission.

NEW CHAPEL AT MERICHLERI — A BISHOP FOILED.

Mr. House, of Eski Zagra (200 miles N. W. of Constantinople), wrote, January 4:—

"Not long since I accompanied Mrs. Dumford to Merichleri. It was my first preaching tour, and was made especially interesting to me for two reasons. The first of these was, that I was able to preach in their new chapel. It is not so very many months since I wrote you of

to come back and bow down to the pictures. He however invited them, very graciously, to another interview in the evening. More went than in the day time. Several questions were brought up for discussion; as, for example, Whether children received the Holy Spirit at their baptism; whether the Virgin Mary was a mediator between God and man. The brethren were so ready with their knowledge of the Bible that the bishop was unable to withstand them; and becoming somewhat impatient, he cried out, 'The Scriptures, the Scriptures! you are all

Eastern Turkey Mission.

ANOTHER VISIT TO ORDO.

SEVERAL interesting visits to Ordo, on the Black Sea, west of Trebizond, have been reported in former numbers of the Missionary Herald. Mr. and Mrs. Pierce and Miss Patrick, of Erzroom, went to that place again in October and November last, and some extracts from letters relating to the journey and the visit will be given here: —

Passage on a Steamer. Mr. Pierce wrote from Erzroom (150 miles southeast of Trebizond), January 9. After noticing the land journey to Trebizond, he says: "It was our plan to take the Turkish steamer, on Wednesday evening, for Ordo, but, as the boat was well loaded, and we were a small party, the Captain refused to take us. So we were obliged to wait till Friday afternoon, when we took passage on a Turkish transport steamer, which had recently come up with a cargo of soldiers from Egypt. We were told that it was a '*Royal steamer*,' and that we would find *excellent* accommodations on board. Believing

spent but few idle moments. The ladies especially had all they could do; visiting from house to house, teaching women and girls to read, and holding meetings. As the men are nearly all merchants, we spent the days with them in their shops, and the evenings at their houses, — holding meetings, and assisting them in their plans for building a chapel the coming year.

"For four months previous to our visit they had had no preaching, it being the custom for every one who can do so to leave the city during the hot months of summer. The young man who has been their preacher from the first, has turned his attention to medicine, and is now a regular physician. As he receives no salary from us or the people, he feels at liberty to leave them whenever he pleases. Consequently they have had very irregular preaching during the last year. They are very anxious to have a church organized and a pastor ordained. But of course they must wait till the right man can be found. We gave them one of the best men of our graduating class for this winter, who, with his good wife, is now laboring with good success, and much to

meet whenever they can with safety; one of their number reads and talks; they sing a hymn or two, and pray. As near as I could learn, by half an hour's conversation, they are a very simple, earnest people, seeking the light, but under difficulties."

Satisfaction in the Work. "Mrs. Pierce says she feels much more like a missionary from having had this experience in work outside of Erzroom. She and Miss Patrick enjoyed their work very much, and I am confident the success of the tour is due, in a great measure, to their enthusiastic and untiring labors. Even little Artie and Bessie were preachers of civilization and obedience; for through them, their mother was able to preach not a few practical sermons to those mothers who had never seen an American child, and knew almost nothing of the way in which children should be trained."

MISS PATRICK'S LETTER.

Miss Patrick, in reporting this visit to Ordo, says: "The people at Ordo had been looking for our coming, and received us with the greatest cordiality. They had prepared rooms for us with beautiful views from the windows of the city and

"There were two other women, rather advanced in life, struggling bravely to learn. Every day, nearly, they would ask me — '*Do* you think I can learn?' I encouraged them as much as possible, but I doubt if they succeed in learning to read intelligently. It is comforting to think that God will not reward them according to their success. Several times, at our meetings, the room was crowded with those who listened attentively. Often, as we were passing through the streets, Armenians of the old faith would invite us in, from the windows; and if we read or talked to them, listened gladly. Indeed there seemed so much to do, and in the short time we spent there we were able to do so little, comparatively, that it was with great reluctance we left them. We would gladly have lingered longer if it might have been, but we feared there would be difficulty in crossing the mountains after the early snows had fallen. It was hard to realize, however, while there, that any such danger existed. The air was warm and balmy, and the trees were still green, and some of them laden with late autumn fruits — figs and pomegranates. But after leaving Trebizond, as our road led us higher and higher, we

have been answered for us and our school, this summer.

"Examinations are about the same everywhere, and I suppose every teacher thinks all the world ought to be especially interested in her school, and ought to wonder and rejoice over the success of special efforts. So, if I go on this supposition, you need not wonder. But it is good to feel that, as the missionary brothers and sisters come in at examination time, and sit hour after hour to listen, and afterwards rejoice with us over any little success, so you, who are laboring to establish these schools, can feel no less interest, and are willing to listen to my story.

"Our school year has been one of peculiar blessings and peculiar trials, but examination-day crowned all with joy and thanksgiving. A week ago to-day we rose burdened with anxiety for our school, that we might witness that earnest effort and ambition which we desired to see; and the next day, the 4th of November, we were so absorbed in the examination from morning till night, that we had little time to think about anxiety; but as class after class passed off, almost to our complete satisfaction, our joy and

"The languages studied in the school this summer were Ancient Armenian, English, and Turkish. I am no judge of the former, as I know nothing of it, but the classes in the last two did well. The English class attracted special attention, as the pupils read from the Bible and wrote the Lord's Prayer on the blackboard, and their own names and places of residence. Their handwriting was really very pretty, and in point of legibility, far superior to much that we see nowadays. One girl, our Koordish Amie, recited the Lord's Prayer perfectly; another, 'Sweet hour of prayer'; and if the latter was sometimes hardly distinguishable from Greek, nobody knew it but we Americans, and it passed for the most perfectly pronounced English, with all the rest, making some of the boys quite jealous of the attainments of the girls!

"Thanks to the donors of our beautiful organ, our music was able to make more show than in some former years. The tones of the voices had softened down, ashamed of their harshness in the presence of such sweet notes as the organ gave forth; and, loath to linger behind, better time was kept. Miss Seymour

appeared sweetly. I thought I had never seen them look so pretty as they sat in the classes, with their faces flushed from excitement, and their dark eyes shining up at us. I thought almost any American lady would envy them their long, smooth braids of hair.

"Their faces grew sober as the Valedictorian read her essay on 'Parting,' and they stood before Mr. Barnum, almost tearfully, to receive their diplomas. After the latter were given, speeches were made by Mr. Wheeler and some of the pastors; and so closed 'the longest day in the year.' Our scholars parted from us in tears, 'wondering how they would live without us.' Their love expressed itself substantially in a pair of silver sleeve-buttons washed with gold, and a thimble of the same material, for each. I cannot tell how very precious a blessing it is to have such loving, obedient scholars, most of them sincerely devoted to God's work. Pray much for them, dear sisters in the home-land, and for us, — that they may be true to the vows they have made to us and the Lord, to live for Christ, and that we may be more entirely consecrated to the work in our dear school."

"One young man came for me to visit his wife, who is only fifteen years old. He told me, on the way, that his wife's family were very ignorant people, and he feared they would not allow me to do anything for her. I found her very low and in need of immediate treatment, but her father said she had an evil spirit, and he had found a man who would cast it out in fifteen days, so he could not permit me to do anything. If she lives until the fifteen days are up I think they will send for me again. My heart ached for the little creature, and I sincerely hope that I may yet have an opportunity for doing her some good.

"A native physician, a very intelligent man, has called me twice to examine cases of his that were quite unapproachable to him. I have been very kindly treated by the physicians here. Several of them have called upon me, including one Hindu and one Parsee. These wealthy families give me a fee, and I think I shall be able to pay for my medicines, and some of the extra expenses.

"There is an immense amount of work to be done here. I only hope the Lord will give me strength to do my part of it.

brought before the church for examination, and were received. Thus seven have professed Christ this year. Others we thought gave evidence of love to Christ and a desire to please him, but as they were rather young, the pastor preferred that they should wait.

"Two of the teachers were married during the year. The new teacher in the primary department, Chimanibāi, in place of Sitabāi, has given good satisfaction. She is one of the class that graduated last year. The four teachers formed a class in Evidences of Christianity, reciting twice a week. They enjoyed it much, and it was an excellent exercise for them. The weekly children's meeting, including the little ones of the boys' station schools, and of ours, numbering from 60 to 70, has been kept up with unabated interest. It is a dear, precious occasion. Those who entered upon work in the villages at the beginning of the year, have continued doing well, with one or two exceptions. One, whose school became quite small, closed it in October, and has accompanied a Bible-woman, going from village to village. She, with another former pupil, is with us now on our tour, and they

LETTER FROM A NATIVE PASTOR.

THE following passages are from a letter to Mrs. Munger, formerly of the Mahratta mission, from Rev. R. V. Modak, native pastor of the church at Ahmednuggur, dated January 8, 1874. The writer had just returned from the ordination of a pastor over the church at Sholapoor, in regard to which he says: —

"You will be glad to learn that this Sholapoor church is started as the first *independent* church, in regard to the support of the pastor, in this Presidency. The native brethren of the church have agreed to give the pecuniary support of their pastor themselves, — that is, all of them have agreed to pay a tithe of their income, and that alone is to make up the small allowance of that dear brother in the ministry. He studied with me and Dr. Bissell; the union examined him last October, and licensed him to preach. I went, therefore, to take part in ordaining a pupil of mine. I preached the sermon, from 1 Cor. iii. 10–15. I felt a great interest in the services of the occasion.

"If the system of giving a full tithe should be observed by all our Christians,

sisters, wife, children, estate, and everything. I am afraid that instead of getting his wife to come here, he himself may be detained and entangled by his father, so that he may be lost, so serious the heathen home temptations are. Ask your friends to pray for this young man, and many others who are in a similar state. Last year, another such young man wanted to become a Christian here, and when he went to try and get his wife, he returned no more. I hear his father has got him employed in some government service, away from all Christian influences. Several such cases occur every year. . . . .

"I spoke of Sabbath-school. Perhaps you don't know what kind of Sabbath-school we have. There are not only children, as in Christian lands. It is composed of the whole church, — young and old, men and women. We have some fifteen teachers. I hold a meeting for these teachers on every Thursday evening, when I explain to them the lesson for the next Sunday. I have a prayer-meeting for the church on every Friday, a preaching service for the heathen every Wednesday night and Sunday night, besides the Sabbath-school, and a service for the Christians. I meet my inquirers' tion in evangelical work, has been carried out as far as circumstances would allow. Early in June, six days were thus spent. Those who could engage in the work formed themselves into two or three companies and went from house to house in the appointed district, aiming to visit every family. Three hundred and sixty-seven houses were thus visited, and nearly 1,000 adults were conversed with on religious subjects. Ten Scripture portions and 128 small books were *sold*, and one portion and 123 tracts and handbills were distributed gratuitously. It was reported: 'The people in general received us kindly, and greedily bought from us Scripture portions and books.'

"Early in July, four days were spent in a similar way, by three companies. Over 200 houses were visited, a number of books were sold, and some tracts and handbills distributed gratuitously.

"Early in September two companies labored in another part of the field. They visited 137 houses, sold 20 portions of Scripture and 86 small books, and distributed gratuitously about 150 tracts and handbills. They reported: 'The brahmins who live in the vicinity treated us very roughly, and said, with a virulent

Foochow Mission — Southeastern China.

THOUGHTS ON COMMENCING A NEW TERM OF LABOR.

On the 28th of November last, about two weeks after his arrival at Foochow, from a visit to the home-land, Mr. Baldwin gave expression to some of his feelings, on looking back and looking forward, thus: —

"In the retrospect of our brief sojourn in our dear native land, we find much that was pleasing to counterbalance what was saddening. It was a precious privilege to meet with God's people in churches and prayer-meetings, and receive the inspiration which comes through the sympathetic fellowship of numbers. There were also the precious opportunities of presenting the claims of our great China field. Two of these occurred while *en route* for San Francisco, — at Grinnell, in the large Congregational church, on a Sunday evening, and in the forenoon of the same day at Chester, in a small church, supplied by Rev. Mr. White, formerly a missionary of the Board in Turkey. How glad the good brother and his wife were to see the face of a missionary! The hearty welcome they gave him can-

our efforts. On arrival, we miss the greetings of the three younger brethren of the mission. They are absent on a two months' visit and exploration to the two new stations and the region of the upper Min, in the northwest of the province, while their wives remain in charge of the Nantai station.

"There has been a rigid sifting process, in our old stations and out-stations, necessary to a pure church, and therefore a real progress. So my faith does not fail, but is ever struggling and rising, chastened and hopeful, to the high plane of the divine promise. Last Sabbath I attended Bible-class (the first since our arrival). The lesson was the 2d Psalm, and the thoughts seemed to me very majestic in their simplicity, as expressed in the language of the people. They have been precious watchwords of faith and enterprise to multitudes of God's children. May they be ours in the renewal of our work here."

Mr. Hartwell wrote, November 27th: "Our work seems hopeful, and there are a few inquirers, but we have not the evidence of such a work among us as we long to see. I am spending a large part

general progress of the work, that may be of value. The native church of Yokohama, under the care of Mr. Ballagh, has now enrolled about fifty members, while that of Yedo, under the care of Mr. Thompson, numbers nine, with a prospect of an early addition of as many more. The two native elders of these two churches, not long since, made a preaching tour through the cities and villages on the northeastern shore of the Bay of Yedo. They were listened to with interest and were unmolested; but some of those who afforded them shelter and countenance have been since called to account and annoyed by the officials.

"The missionaries representing the various societies engaged in Yokohama, have proposed the formation of a branch of the World's Evangelical Alliance, which the missionaries of the several Societies will be invited to join.

"There are in all, twelve missionary Societies, including those of the Roman Catholic and Greek churches, laboring in Japan. The Roman Catholics report fifteen missionaries here, and the Greek church has one, in Yedo, and is represented also in Hakodate. The following table presents a list of the Evangelical

"Of the representatives of the *ten* Evangelical Societies, *thirty-nine* are clergymen, *three* are missionary physicians, and *forty-three* are ladies. Of these persons *eight* are from England, and *seventy-nine* from America.

"The railroad connecting Yokohama and Yedo, with trains running hourly — a distance of but eighteen miles, — brings into close proximity the communities of those two places. It may be noticed that 49 of the missionary laborers are concentrated in these two cities. A large part of the wealth and intellect of the nation is concentrated here. When to this is added the fact, that Yedo is the residence of the Emperor, the seat of the government, and the centre of an immense population, the importance of Yokohama and Yedo, as a field of missionary influence, can hardly be overestimated. In any land, the above considerations would be of great weight, but among a people who have been accustomed to look for government permission ere they should dare to breathe, the seat of government holds a position of greatly magnified importance.

"At present Yedo is Japan, as truly as

"In olden time, Kioto was the literary centre of the Empire; but with the removal of the Mikado and court to Yedo, and with the change from the study of the Chinese language to that of the English, the prestige of the ancient capital has departed. Yedo is the heart of the Empire, and with Yokohama will long be the intellectual, the social, the political, and the religious centre of Japan.

"The population of Yedo, according to the latest and most reliable estimate, is over 900,000, or nearly double that of Osaka. The idea of religious toleration is more advanced in Yokohama and Yedo, than in any other part of Japan, and more liberty of travel is accorded to the foreign residents of these cities than to those of any other of the open ports."

FEELINGS OF ONE JUST ARRIVED.

Mr. Leavitt reached Kobe on the 15th of November last. Some of the missionaries met him on the steamer, and he wrote, December 13: —

"My visitors gave and received a warm welcome; and here let me give my impression of the moment, that it requires

had an opportunity to worship with the foreign residents in their new and attractive chapel. In the afternoon I attended the Japanese service, conducted by Mr. Greene, in a larger room, fitted up for the purpose in one of the main streets of the Japanese city. Seventy-five were in attendance, and I received a good sermon by watching the countenances of the natives, as the story of the prodigal son was read and explained. People hear the truth here far differently from the general habit in America. They sat upon their feet upon mats, Japanese fashion, and as they became interested in the story and its explanation, they would lean forward upon their hands, and in some cases stretch their necks, as if eager to catch every word. Such an audience is inspiring.

"On Monday I came to Osaka, and was warmly welcomed by Mr. and Mrs. Gordon. The work here is encouraging. Some are personally interested; some, we hope, are already Christians. The school increases constantly, and what is better, the Bible service on the Sabbath shows growth both in the number attending and the interest they manifest.

a clear view of the nature of the revolution God is seeking to bring about in the world, must enkindle love for him and enthusiasm to be a co-worker. I believe our Christians, in every country and situation, are largely consecrated men; and it is because of this fact that I would desire them to see, in this heathen city, what there is for a messenger of God's kingdom to do — for God himself to do — in this great work of salvation. I feel like praying, not only that God will send forth laborers into his harvest, but — in the great disproportion between all labor and the result sought — that he will magnify himself in the mighty and visible working of his Spirit here, making the weak instruments, yes and things that are not, efficient to overcome the forces of sin that are; that he will make it manifest that the work is his own, by using the very feeble means to produce most wonderful effects."

HOPEFUL VIEWS OF ONE OLDER — SELF-SUPPORT.

Not the new-comers only are interested and hopeful in view of prospects in Japan. Mr. Greene, the first to go there as a missionary of the Board, wrote from Kobe, January 13: —

by us: I presume we should have no difficulty in *persuading* some, if not all of these, to receive support from our hands; but I am sure they see the evils attendant upon it as plainly as you at the Missionary House, and help us to arguments against it. 'Even the Shintooists do not believe in such a plan.' 'If this is the true religion its teachers should propagate it from the love of it.' Such are some of the remarks that have been made to me on this subject. The idea of receiving foreign money, except for services rendered to foreigners, is repulsive to every noble-minded Japanese. There are doubtless many that are not noble-minded, — we have met such, too many of them, — but, on the other hand, there are many men of character, and noble purpose, and we believe that when a church is formed, the standard of Christian character in it will be high.

"We do not assume to know the reason, but for some wise purpose God has seen fit to make the influence of missionary work in Japan felt first, and most strongly, by the intelligent classes. The large majority of those who have become Christians hitherto are of this class, both

parably more convenient for our purposes.

"We do not neglect the poor, we are using every means we know of for reaching them, but they are more shy of us than the more intelligent. Hence we must not expect so early fruit among them; but we certainly cannot refuse to teach those higher in the social scale, when so many of them are begging to be taught.

"We have been obliged to give up our day-school, but Mr. Davis is intending to spend two hours a day in Bible study with such as he may gather about him. This we hope may prove the nucleus of a theological school, of which my Monday evening exercise will be a part.

"Our service last Sunday afternoon, in Kobe, was on the whole, I think, the most interesting of the series. Owing to sickness, nearly twenty of our regular hearers were absent, but in spite of their absence we had a congregation of about eighty. The attention was exceedingly close, and I never have closed a service feeling so sure that I should see some of the strangers a second time; and last night (Monday) five of them came to our Bible-class,

Micronesia Mission.

PONAPE. — SEVEN PREACHERS LICENSED.

A LETTER has been received from Mr. Doane, of Ponape, the first date of which is June 12, 1873, written in a very cheerful strain, as usual, and reporting a condition of the work that is quite satisfactory. He says: —

"My pen has been laid aside for some weeks, months past. I felt that perhaps I was writing too much about the little work on this little island, and supposed the more populous islands north of us — Japan, — and the populous lands of India and China, and others in the East, would give you all the missionary news you would care for; let Ponape retire and rest. Yet the Lord is evidently with us, and facts are rapidly accumulating; and then it is but right that the dear Christian friends who sent us here shall hear something from us. So I again take up my pen and begin another journal letter; and without going back to gather up the special dates of the facts I shall narrate, let the date of this letter, and what has just been done, be the starting-point.

"Yesterday, as Brother Sturges and

vest as an upper dress. But dear, good men, my pen must not make a caricature. You might have smiled at the uncouth outward robing, but I feel that angels, and He who is higher than the highest, looked down pleased at the adorning of the inner man, and smiled approvingly on the effort to give Ponape, and some of its sister islands, teachers of the Word. Four of the young men will be home laborers; and two if not three, are to enter on the foreign work, — one, we hope, going to Pingalap, east of us, and two to some islands west of this.

"One of the number, *Nacisses de Santos*, let me speak of a little more fully. Possibly this has been done before, but I think not. His name, you will see at once, is foreign, and he is a foreigner. He came from the Philippine Islands. At an early age, I think about twelve, when playing with some comrades, he was enticed aboard a vessel, taken to sea, and landed in China. He remained there some little time, looking for an opportunity to return home to dear friends. He found an opportunity; but purposely, I think, he was landed on his own native island at the opposite side from his ridiculed him; and natives threatened his life. But he stood firm, *true* to Jesus. And so is he now, — a *good* man, a *true* man, an *honest* man; blessed with a native wife, who is a jewel for Ponape. He reads the Spanish and our Ponape literature, and is capable of conducting a school of a certain grade.

"Such is the story, briefly told, of our now licensed brother Nacisses de Santos. Though not capable of taking the place of a missionary, we have reason to feel that he will do much good on Ponape. That, indeed, he has already done. He possesses quite a remarkable influence over the native mind. All respect him, and that too as they do not respect many another one of whiter skin, and from more civilized lands.

"We are filled with joy at what the Lord is doing in raising up these teachers. He is certainly with us. He means to bless Ponape. His *covenant* mercies reach even to her; and as we see it, 'our mouth is filled with laughter and our tongue with singing.' 'They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bring-

island, as seen in her setting of silvery spray from old ocean, — breakers dashing on the reef, — will have a setting more glorious. Living churches of Christ will adorn her on all sides. How inspiring the fact. Twenty years since not a single Christian soul lived on the island. Now there is the golden picture of which I speak, — eight churches, with hundreds of members, with schools, with the Sabbath kept as God's day, with prayer meetings and monthly concerts, with home and foreign teachers, with Ponape rapidly putting on that new and beautiful attire which shall make her one of the many islands of the Pacific christianized, and made over to the Lord Jesus."

STATISTICS FOR THE YEAR.

"The 31st of May closed our year of labor and the results are, Renan Church, — baptized 26, died 9, excommunicated 1, suspended 10, restored 9. Anak Church, — baptized 7, died 2, excommunicated 2. U Church, — just formed, — 24.

"Schools at Renan, Anak, and U, some 70 children. Sold of all books and slates 100 — $12.50 — each. Contributions, —

The Spirit of the Lord was with us. All the brethren were weeping, but weeping for joy. Most of these persons have met with very marked conversions. On this occasion, one thing was very noticeable — that the Gospel is not only a cleansing power to the soul, but also to the body; for a few months ago several of these brethren were not of the cleanest in appearance, but on the 25th even the poorest of them looked so neat and tidy! If the preaching of the gospel will accomplish no more than a reformation in regard to cleanliness, in Mexico, it is worth preaching.

"There are several hopefully converted persons now on probation, that will probably enter into full communion within three months, some of them sooner.

"All that united in the bond of love and Christian fellowship on the 25th, unanimously requested that they and their children might be baptized; so I baptized — men, women, and children — twenty souls.

"The little church seems to have laid its hands upon its future minister, a very promising young man, about seventeen years of age, who has been one of our

MISSIONS OF OTHER SOCIETIES.

SOUTHERN PRESBYTERIAN BOARD.

MISSIONS TO THE SOUTHWESTERN INDIANS.

The *Missionary* for August (of the Southern Presbyterian Board) makes the following statements respecting the Indian Territory and the missions of that Board among the people there: —

"The Indian Territory is situated directly west of the State of Arkansas, and is bounded on the north by Kansas, and on the south and west by Texas. It comprises about as large a territory as the State of Arkansas on the east, or Kansas on the north.

"Until quite recently, this territory has been in a state of almost entire seclusion from the rest of the country, owing to the want of public roads and other facilities of travel. Recently, however, a railroad has been constructed directly across the territory from the southern borders of Missouri to the northern portions of Texas. Other roads are being constructed in different portions of the country, so that the Indian Territory will soon become as fa-

and Choctaws have a population each of eighteen or twenty thousand, while the Chickasaws and Seminoles do not aggregate more than the half of that number. The Cherokees occupy the northern portion of the territory; the Creeks the central; the Choctaws and Chickasaws the southern; whilst the Seminoles are scattered over the northwestern portion of it. All these tribes, except the last mentioned, perhaps, have made considerable progress in general civilization. For the most part they live in comfortable houses, cultivate the soil to a considerable extent, raise a good deal of live stock, send their children to school, and they attend public worship on the Sabbath with commendable regularity.

"The first efforts to introduce the gospel among these people date back to a period of more than fifty years, and while they were yet residing on the east side of the Mississippi. The names of Kingsbury, Byington, Worcester, Washburn, and Wright are familiar to our readers as the pioneers in that great missionary work

and forced out of the hands of the Presbyterian Board in the second, was taken up by the Southern Church at the beginning of the war, and has been continued by it ever since. Since the close of the war, the work has been resumed to a limited extent by the Northern Presbyterian Board, especially among the Seminoles and the Creeks.[1] The Southern Methodists and Baptists are also engaged in the prosecution of the missionary work among these people.

"Our own missionary operations, at the present time, extend to the Cherokees, the Creeks, the Choctaws, and indirectly to the Chickasaws. Among the Cherokees we have two missionaries, viz.: Rev. Stephen Foreman, an educated native Cherokee, and Rev. Hamilton Balentine. Rev. J. M. Perryman, a native of the Creek nation, is our only missionary among the Creeks. In the Choctaw nation, we have four ordained ministers, two teachers, three female missionary assistants, and a number of native helpers.

"It has not been easy to ascertain the precise number of communicants that are now connected with all our churches in the Indian Territory, but from such information as is at hand, the whole number ranges between one thousand and twelve hundred. More laborers are greatly needed to keep the churches already organized alive, and the committee would be glad to send out at least two missionaries this fall, if suitable men could be found willing to engage in the work."

MISCELLANY.

SUCCESS AMONG JEWS.

The Secretary of the British Society for the Jews, in a communication to the "English Independent," says: —

"There remains another and a crucial dreds. One of our missionaries at home has, in the course of years, received fifty converts; another, at work in Germany, has been in a state in which about five hundred have been received during his

A GOOD THOUGHT.

A PASTOR in one of the cities of northern New England has been in the habit, for many years, when the time for making the annual collection for foreign missions draws near, of sending a *letter*, put into type, to each *head* of the numerous families in his church and parish. The last one sent to them, that brought to the cause some half a thousand dollars, has fallen into my hands. I think you could hardly print anything better in the Missionary Herald, so I send it to you, suppressing the name.

"MY DEAR SIR, — Our Lord and Saviour Jesus Christ commanded his disciples, just before he ascended to heaven, to 'Go into all the world and preach the gospel to every creature.' It has been my custom for a good while, at this season of the year, to send a special request to all the members of our church and congregation, most respectfully and earnestly asking their coöperation in fulfilling this imperative and gracious command. I am sure the destitutions of our own city and country cannot be more sad and impressive than those of Jerusalem employed in various ways for Christ. Seven hundred and ninety-four persons were added to the churches last year.

"The work recently undertaken in Mexico, Spain, Italy, and Austria, presents very great encouragements. There is very much to be done in preaching Christ in these nominally Christian lands. The door of toleration has been wonderfully opened in all these countries. The manifoldness of the work, and its increasing success, must for a while continually call for increased resources to carry it on. A debt of $13,000 already encumbers our Board. Will it not be eminently pleasing to our Master, and useful to yourself, if you devise and execute liberal things in regard to this great charity, underlying as it does all the other objects of Christian benevolence?

"The collection will be received next Sabbath afternoon, or your contribution may be sent to me or to Dea. ——. Donors of ten dollars or more will be entitled to receive a copy of the Missionary Herald gratuitously, for the year.

"With a very grateful recollection of the kindness of this people to myself and

"WEEKLY OFFERINGS" — THE RESULT.

The Treasurer has received the following from Providence, R. I.: —

"Inclosed please find draft on your city for $2,024.44, being the contribution of the Union Congregational Church of this city to the A. B. C. F. M. for this year. You will notice that our contribution is larger this year than formerly. This is not because we are more able to give, but because we adopted the 'Weekly Offering' plan of systematic benevolence, some six months ago. Many of our people are not able to give anything, on account of the hard times; still, under this plan, which we would most earnestly commend to the churches, we are enabled to keep up, and exceed in many collections, our former year's work."

REPORT OF THE WOMAN'S COMMITTEE, AINTAB.

Mrs. Coffing has sent, from Aintab, the original of a report of the "Woman's Committee" of one of the Aintab Protestant churches, with a translation, which is well worth reading. It gives a cheering

Besides this, we have given five new articles of dress to poor girls in the schools.[1]

"This year, for breaking their covenant vows, the church has been obliged to count sixteen of our sisters as heathen and publicans. Eight others, separating from us in love, with letters, have entered the Third Church. Our present number of female members is *eighty-seven*. Of these, seven are laboring in other towns and villages. The whole number (of females) in the congregation is one hundred and seventy-five.[2]

"With this report we wish to say a few words to our brethren. Pardon us, but you are the greatest hindrance to the enlightenment of the women.

"Firstly, Some of you do not give your wives permission to come to church. Some who give permission, are not careful to see that *your work* does not hinder them. How many times has it been said to us, 'I cannot come to Sabbath-school, because my husband wants his breakfast *as soon* as he returns.' Or one says, 'I was not at the Wednesday meeting, because my husband was preparing a web for the loom.' Or a sister who has not been to church for five or six months, on

RUSSIA AND ENGLAND.

THE recent marriage of the Duke of Edinburgh and the only daughter of the Czar of Russia, is an important pledge in the interest of peace, between the two great powers to whom, in the providence of God, have been committed the destinies of the millions of Central and Southern Asia. The friends of missions have watched the advance of Russian arms towards the borders of India with no little anxiety. The terrible struggle of 1857 is still fresh in memory; the waking up of Mohammedanism to new energy, to earnest and successful efforts at proselytism among the Hindoos, whose faith in the old idolatries and superstitions is shaken by the influence of Christian missions and the consequent light of Christian civilization, is suggestive of a powerful ally, ready to coöperate with Russia in case of war on the soil of India, with the dominant power.

The great advance made by the missionary enterprise, and the more rapid advances anticipated in the near future, amid the vast populations of India, are such as to make war between Russia and England, at the present juncture, one of

ing the choice to be made, as in his own case, by the Legislature, which was summoned, by his ministers, to meet on the 12th of February.

—— The English Church Missionary Society has issued a circular, inviting contributions for a special fund in behalf of sufferers by the famine in India, — to enable missionaries to minister present relief, and to provide means for the support of orphans.

—— "Two of the churches of the Ningpo Presbytery, China, have been found prepared to rely on their own resources, though it may be necessary to give them a little aid occasionally. This is considered quite a forward movement, especially as most of the church-members are poor. One man, whose means of support amount to $40 a year, gives $3 to support his pastor, besides a larger sum for other benevolent purposes."

—— Thirty-five persons were received to the church at Canton, China, by missionaries of the Presbyterian Board, during the first ten months of the year 1873, "as a result of the gracious work of the Holy Spirit" there.

—— Mr. Corbett, missionary of the Pres-

nors, this year, $203,982; last year, in the same time, $188,136. This is pleasant.

—— The "Record" of the Free Church of Scotland, for February, says: "Quite recently very cheering facts have come to light regarding the Mohammedans of Bengal. . . . . The Bible is read in places in which no missionary has ever preached; and interest, deepening towards conviction, is the consequence. The Calcutta Bible Society has been for some time past making new efforts to circulate the Word of God among the Mohammedans, and the results are already very cheering."

—— "At a late meeting of the Calcutta Missionary Conference, the conviction was generally expressed, that the Spirit of God is working in the hearts of the people in not a few places which missionaries are not known to have visited. The simple reading of the Scriptures is often leading to much inquiry."

—— The success of Christian missions among the wild tribes in India has had an extraordinary effect on the orthodox Hindus of Calcutta. They wish to send pundits among the jungle tribes to teach

tains an earnest appeal from "Sarah B. Lansing" (of the mission to Egypt?), to the ladies of the United Presbyterian Church, to come to the help of their Board of Missions by liberal contributions, and thus save, specially, the schools in Egypt from the disastrous effects of reduced appropriations. Her plea is well calculated to be, as it should be, effective.

—— At the late Jubilee celebration of the planting of Protestant missions in Syria, it was stated that, since 1825, there have been printed and distributed in Syria, 70,000 volumes of Scriptures, and 90,000 religious books, in the Arabic language, — "a total of 160 000 volumes, which, at an average of 500 pages to a volume, would make 80,000,000 pages."

DEPARTURES.

Rev. William P. Sprague, and Mrs. Margaret S. (Henderson) Sprague, of New Haven, Conn., sailed from New York for Aspinwall, on the way to the North China mission, January 28. Mr. Sprague was educated at Amherst Col-

ARRIVALS.

Mr. and Mrs. Herrick and Miss trong reached Monterey, Northern Mex-:o, January 15, after an exhausting stage ide of more than 300 miles from Mata-ioras. Mr. Herrick reports the politi-al situation favorable to the Protestant ause, the liberal party being in the as-endancy, and says, "We are happy and hankful to be here, glad that we decided o come, and hopeful for the future."

Dr. and Mrs. Schneider reached Con-antinople January 12, returned from the nited States.

Mr. and Mrs. Taylor, from San Francisco, December 1, arrived at Kobe, Japan, January 1.

DEATHS.

At Mardin, Eastern Turkey, December 29, 1873, after a brief sickness, Mrs. Louisa M. Andrus, wife of Rev. Alpheus N. Andrus, of the Eastern Turkey mission, in the 28th year of her age.

The painful intelligence is received by telegraph, that Rev. J. L. Stephens, of the mission to Western Mexico, was assassinated at Ahualulco, March 2d, and his body shockingly mutilated.

DONATIONS RECEIVED IN FEBRUARY.

MAINE.

mberland county.
Auburn, High st. Cong. ch. and so. 66 50
Gorham, Cong. ch. and so. 10.20; a friend, 10; 20 20
Gigonia, Welsh Cong. ch. and so. 10 00
Yarmouth, a friend, 20 00—116 70
ncock county.
Castine, S. Adams, 50 00
nnebec county.
Hardiner, Cong. ch. and so. 20; Ag-

Strafford county.
Durham, Cong. ch. and so. 52 00
North Conway, Cong. ch. and so. 11; Miss Mary Merrill, 5; Mrs. Sweetser, 1; 17 00—69 00
Sullivan co. Aux. Soc. N. W. Goddard, Tr.
Cornish, Mrs. J. Barnard Wyman, to const. Rev. E. H. Lane, H. M. 100 00
Washington, Cong. ch. and so. 5 50—105 50

Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.
Norwich, Cong. ch. and so. 13 00
Plymouth, Rev Thomas Baldwin, 5 00
Springfield, Cong. ch. and so., to constitute HATTIE E THOMSON, C. HAYWOOD, R G. BRITTON, MARY A. ELLIS, and HENRY HARLOW, H. M. 506 00
Woodstock, 1st Cong. ch. and so. 10 59—534 59
1,578 31

MASSACHUSETTS.

Barnstable county
Harwich, Cong. ch. and so. 5 90
Sandwich, Cong. ch. and so. 100 00—105 90
Berkshire county.
Lenox, Cong. ch. and so. 58 05
Brookfield Asso'n. William Hyde, Tr.
Barre, Cong. ch. and so. 232 83
Gilbertville, Cong. ch and so. 7 71
Globe Village, Free ch. and so. 63 00—303 54
Essex county.
Lawrence, W. L. 30 00
North Andover, Cong. ch. and so., with other dona., to const. CHAS. P. MORRILL, H. M. 70 00—100 00
Essex co. North.
Amesbury and Salisbury, Cong. ch. and so. 10 70
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane st. Cong. ch. and so. m. c. 15 09
Marblehead, 1st Cong. ch. and so., with other dona., to const. B. F. PIERCE, H. M. 75 00
Salem, United m. c. 19 58—109 67
Franklin co. Aux. Soc. William B Washburn, Tr.
Ashfield, a friend of missions, 10 00
Buckland, Cong. ch. and so. 20 25
Deerfield, Cong. ch. and so. 17 00
East Charlemont, Cong. ch. and so. 22 12
Greenfield, 1st Cong. ch. and so. 16 25; 2d Cong. ch. and so. 43.37; 59 65
Montague, Cong. ch. and so. 81 00—210 02
Medfield, a friend of missions, 1 00
Quincy, F. Hardwick, 100 00
Sharon, Cong. ch. and so. m. c. 3 81
South Weymouth, Union Cong. ch. and so. 12 25—281 16
Plymouth county.
Marshfield, 1st Cong. ch. and so. 68 04
Middleboro, Cen. Cong. ch. and so. 70 00—138 04
Suffolk county.
Boston, Old South ch. 3,066; Central ch 2,905.67; Shawmut ch. 2,000; Evan. Cong. ch. (Brighton), 266.10; Union ch. 194.45; Park st. ch 100, m. c. 14 35; Phillips' ch. 100; Vine st. ch. m. c. 38; Trinity (Neponset), 32.65; George H. Fogg, 25; D. H. N. 25; a friend, 11 26; Box in Cabinet, 10.45; 8,783 94
Worcester co. North.
Hubbardston, Cong. ch. and so., add'l, 10 00
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Leicester, C. D. Howard, 1 00
Southboro, Pilgrim Cong. ch. and so. 26 50, m. c. 30; 56.50
Sterling, Cong. ch. and so. 24 00
Worcester, Mrs. R. W. Whitmore, 5 00—86 50
Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Millbury, 1st Cong. ch. and so. 89 40
West Millbury, Eliza Waters, 50—89 90
13,872 08

Legacies.— Harvard, Ezra K. Beard, by Joseph K. Willard, Ex'r, 250 00
Jamaica Plain, Miss A. W. Swett, 300 00
Milton, Mrs. Lucy Wadsworth, by E. Alden, Ex'r, 143 73
Mouson, Mrs Amelia A. Flynt, by W. N. Flynt and J. F. Morris, Ex'rs, 500 00
Montague, David Bradford, by Mrs. L B. Bradford, to const. Rev. M. B. BOARDMAN, Rev. C. H. DANIELS, and Mrs. L. B. BRADFORD, H. M. 300 00

Old Saybrook, Cong. ch. and so. 178 28
West Chester, Cong. ch. and so. 33 75—332 86
New Haven county. F. T. Jarman, Agent.
Guilford, 1st Cong. ch. and so., a friend, 50 00
New Haven, 1st Cong. ch. and so., add'l, 46.82, m. c. 9.70; North Cong. ch. and so. m. c. 7.40; 63 92
North Branford Cong. ch. and so. 50 00
North Haven, E. Dickerman, 2 00
Seymour, Cong. ch. and so. 2 81
Wolcott, S. L. Hotchkiss, 4 00—172 73
New London county. C. Butler and L. A. Hyde, Trs
Franklin, Cong. ch. and so. 94 25
Griswold, Cong. ch and so., to constitute D. L. Much, H. M. 107 65
Lebanon, 1st Cong. ch. and so. m. c. 22 69; Goshen ch. and so. 110, m. c. 28.15, to const. E. S. Geer, H. M. 160 84
Montville, Cong. ch. and so., to const. Rev. A. C. Hurd, H. M. 82 50
New London, 1st Cong. ch. and so. 37.50; 2d Cong. ch. and so. m. c. 28.93; 66 43
North Stonington, G. A. Avery, 20 00
Norwich, Broadway Cong. ch. and so. m. c. 54 13; 1st Cong. ch. and so. m. c. 18.98; 73 11
Salem, Cong. ch. and so. 13 00—617 78
Tolland county. E. C. Chapman, Tr.
Ellington, Cong. ch. and so. 113 75
Hebron, 1st Cong. ch. and so., to const. Rev. G. S. Dodge, H. M. 53 80
North Coventry, Gents' Asso'n, 56.50; Ladies' Asso'n, 71.65; H. Kingsbury, 50; 178 15
Rockville, 1st Cong. ch. and so. (of wh. from G. Talcott, to const. O. E. McLean, 100); 366 85
Somers, Cong. ch. and so, balance, 17 63, m. c. 79 30; 96 93
Stafford Springs, Cong. ch. and so. 103 18
Union, Cong. ch and so., to const. Rev. N. H. Bell, H. M. 50 00
Vernon, Gents' Asso'n, 62.05; L...

NEW JERSEY.

Newark, Belleville Ave. Cong. ch. and so., to const. Rev. G. M. Boynton, H. M., 86.55; C. S. Haines, 40; 126 55
Orange, 1st Valley ch., E. Lamson, 1 09
Orange Valley, Cong. ch. and so. 250 00—377 64

PENNSYLVANIA.

Blairsville, Carrie Hames, 2 00
Mercer, Cong. ch. and so. 10 00
Potterville, Ezra Lyon, 1 00
Providence, Cong. ch. and so. 5 00
Scranton, W. R. Storrs, 25 00
Spring Brook, Welsh Cong. ch. and so. 13 50—56 50

TENNESSEE.

Knoxville, Welsh Cong. ch. and so. 10 50

KENTUCKY.

Berea, Mission ch. and so. 25 00

OHIO

Cincinnati, Rev. M. Grosvenor, and Mrs. L. T. Grosvenor, 20 00
Edinburg, Two friends, 10 00
Granville, H. L. Bancroft, 25; G. P. Bancroft, 2; 27 00
Hudson, Cong. ch. and so. 10 00
Kinsman, Presb. ch. 45.94; Friends in Presb. ch 45; 90 94
Marietta, T. Ridgway, 1 00
Oberlin, 2d Cong. ch. and so. 17 23
Tallmadge, Benev. Society, 2 15
Windham, Presb. church, 9 00—187 32

ILLINOIS.

Batavia, Cong. ch. and so. 10 00
Chicago, L. R. Swett, 1 25
Collinsville, Presb. church, 40 23
Danby, a debtor, 50 00
Elmwood, Cong. ch. and so. 35 27
Joy Prairie, Cong. ch. and so., with other dona., to const. John P. Joy, H. M. 72 50
Kewanee, Cong. ch. and so. 45 75
Payson, Cong. ch. and so. (of wh. from J. K. Scarborough, 50), 64 65

West Salem, J. M. Hayes, 2 00
Whitewater, Cong. ch. and so. 50—145 10

NEBRASKA.

Steele City, Cong. ch. and so. m. c. 5 00

OREGON.

Forest Grove, 1st Cong. ch. and so. 12 00

CALIFORNIA.

Oakland, 1st Cong. ch. and so. 56 37
San Francisco, 3d Cong. ch. and so. 6 20—62 57

WASHINGTON TERRITORY.

Seattle, Mrs. Maria Parker, 1 00

COLORADO TERRITORY.

Denver, E. G. Learned, 5 00

Farmington, A. Cowles, 10 00

CANADA.

Province of Ontario,—
Paris, Cong. ch. and so. 32 00

NOVA SCOTIA.

Yarmouth, Tab. Y. P. Miss'y Asso'n, 8 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Spain, Santander, Proctor Wright, 100 reales, 5 60
Turkey, Van, Dr. and Mrs. Geo. C. Raynolds, 25 00

MISSION WORK FOR WOMEN.

From Woman's Board of Missions for the Interior.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer. 1,168 21

MISSION SCHOOL ENTERPRISE.

Maine. — Brewer, 1st Cong. s. s. 24.19; Milltown, Cong. s. s. 93.66; Winslow, Cong. s. s. 25; 142 85

New Hampshire. — Fisherville, Cong. s. s. 52; 52

Vermont. — Bradford, Cong. s. s. 10; Brattleboro', Cong. s. s. 50; Fairfield, Cong. s. s. 10; Hinesburgh, Cong. s. s. 10; Middlebury, Cong. s. s. 50; Montpelier, Cong. s. s. 50; Newbury, Cong. s. s. 10; Rutland, Cong. s. s. 50; Vergennes, Cong. s. s. 50; 280

Massachusetts. — Amherst, Cong. s. s. 50; Andover, Cong. s. s. 50; Ashfield, Cong. s. s. 10; Boston, Berkeley st. s. s. 50; Boston, Central Church s. s. 50; Boston, Eliot s. s. 50; Boston, Mt. Vernon Church s. s. 50; Boston, Phillips Church s. s. 50; Boston, Shawmut Church s. s. 50; Boston, Union s. s. 50; Boston, Village s. s. 50; Brookfield, Cong. s. s. 50; Cambridgeport, Prospect st. s. s. 50; Chelsea, Cong. s. s. 50; Chicopee, 1st Cong. s. s. 50; Clinton, 1st Evan. Cong. s. s. 50; Dalton, Cong. s. s. 50; Dedham, Cong. s. s. 50; Dorchester, Second Church s. s. 50; Dorchester, Village s. s. 50; Enfield, Cong. s. s. 50; Fall River, Central Church s. s. 50; Fall River, Second Church s. s. 50; Fitchburg, Cong. s. s. 50; Framingham, Cong. s. s. 50; Gloucester, Cong. s. s. 50; Great Barrington, Cong. s. s. 50; Greenfield, Cong. s. s. 50; Hadley, Cong. s. s. 50; Hatfield, Cong. s. s. 50; Haverhill, Centre Church s. s. 50; Haverhill, North Church s. s. 50; Holyoke, Second Church s. s. 50; Lawrence, Cong. s. s. 50; Lee, Cong. s. s. 50; Lenox, Cong. s. s. 50; Lowell, Appleton st. s. s. 50; Lowell, Eliot s. s. 50; Lowell, First Church s. s. 50; Lowell, High st. s. s. 50; Lowell, Kirk st. s. s. 50; Lowell, Second Church s. s. 50; Lowell, Worthen st. s. s. 50; Ludlow, Cong. s. s. 50; Lynn, Central Church s. s. 50; Lynn, First Church s. s. 50; Lynn, Second Church s. s. 50; Lynn, Union s. s. 50; Marblehead, 1st Cong. s. s. 50; Medford, 1st Trin. Cong. s. s. 50; Melrose, Cong. s. s. 50; Monson, Cong. s. s. 50; Natick, Cong. s. s. 50; Newburyport, Belleville s. s. 50; Newburyport, Central Church s. s. 50; Newburyport, Second Church s. s. 50; Newton, Eliot s. s. 50; Newton, Second Church s. s. 50; Newton, Theological Institution s. s. 50; Newton Centre, Cong. s. s. 50; Newton Upper Falls, Cong. s. s. 50; North Adams, Cong. s. s. 50; North Andover, Cong. s. s. 50; Northampton, Edwards Church s. s. 50; Northampton, First Church s. s. 50; Norwood, 1st Cong. s. s. 50; Peabody, 77.56 ack'd in donations for general work in March "Herald," should have been for Nominally Christian Lands. Plymouth, Church of the Pilgrimage, s. s. 50; Plymouth, First Church s. s. 50; Quincy, Cong. s. s. 50; Reading, Cong. s. s. 50; Rockport, Cong. s. s. 50; Salem, Crombie st. s. s. 50; Salem, Tabernacle s. s. 50; Salem, Union s. s. 50; Salem, Washington st. s. s. 50; Salisbury, Cong. s. s. 50; Shelburne Falls, Cong. s. s. 50; Somerville, Broadway Church s. s. 50; Somerville, Franklin st. s. s. 50; Somerville, Prospect Hill s. s. 50; Somerville, Union s. s. 50; Southampton, Cong. s. s. 50; Springfield, Hope Church s. s. 50; Springfield, Memorial Church s. s. 50; Springfield, North Church s. s. 50; Springfield, Olivet Church s. s. 50; Springfield, Second Church s. s. 50; Springfield, South Church s. s. 50; Springfield, Third Church s. s. 50; Stockbridge, Cong. s. s. 50; Taunton, Cong. s. s. 50; Upton, Cong. s. s. 50; Ware, Cong. s. s. 50; Wellfleet, Cong. s. s. 50; Westfield, First Church s. s. 50; Westfield, Second Church s. s. 50; Westminster West, Cong. s. s. 50; Weymouth, Cong. s. s. 50; Whately, Cong. s. s. 50; Williamsburg, Cong. s. s. 50; Williamstown, Cong. s. s. 50; Winchendon, Cong. s. s. 50; Worcester, Central Church s. s. 50; Worcester, Piedmont Church s. s. 50; Worcester, Plymouth Church s. s. 50; Worcester, Second Church s. s. 50; Worcester, Union s. s. 50; 2,500

Rhode Island. — Providence, Central Church s. s. 50; Providence, Pilgrim Church s. s. 50; Providence, Union s. s. 50; Providence, Westminster st. s. s. 50; 200

Connecticut. — Bridgeport, North Church s. s. 50; Bridgeport, South Church s. s. 50; Bridgeport, Stratfield s. s. 50; Bristol, Cong. s. s. 50; Canaan, Cong. s. s. 50; Colebrook, Cong. s. s. 50; Danbury, Cong. s. s. 50; Derby, Cong. s. s. 50; Fairfield, Cong. s. s. 50; Greenfield Hill, Cong. s. s. 50; Hartford, Asylum Hill s. s. 50; Hartford, Centre Church s. s. 50; Hartford, Fourth Church s. s. 50; Hartford, North Church s. s. 50; Hartford, Pearl st. s. s. 50; Hartford, South Church s. s. 50; Hartford, Windsor Ave. s. s. 50; Kent, Cong. s. s. 50; Litchfield, Cong. s. s. 50; Middletown, Second Church s. s. 50; Middletown, South Church s. s. 50; New Britain, Cong. s. s. 50; New Haven, Centre Church s. s. 50; New Haven, College st. s. s. 50; New Haven, Davenport Church s. s. 50; New Haven, Howard Ave. s. s. 50; New Haven, Second Church s. s. 50; New Haven, Temple st. s. s. 50; New Haven, Third Church s. s. 50; New Haven, United s. s. 50; New London, Cong. s. s. 50; Norfolk, Cong. s. s. 50; Norwalk, Cong. s. s. 50; Norwich, Broadway Church s. s. 50; Norwich, Central Church s. s. 50; Norwich, Second Church s. s. 50; Norwich, Third Church s. s. 50; Norwich, Trinity Church s. s. 50; Norwich, Union s. s. 50; Norwich, Uncasville s. s. 50; Plainfield, Cong. s. s. 50; Portland, Cong. s. s. 50; Ridgefield, Cong. s. s. 50; Salisbury, Cong. s. s. 50; Simsbury, Cong. s. s. 50; Stamford, Cong. s. s. 50; Stonington, Cong. s. s. 50; Suffield, Cong. s. s. 50; Thompson, Cong. s. s. 50; Torrington, Cong. s. s. 50; Wallingford, Cong. s. s. 50; Waterbury, Cong. s. s. 50; Watertown, Cong. s. s. 50; Willimantic, Cong. s. s. 50; Windham, Cong. s. s. 50; Windsor, Cong. s. s. 50; Winsted, Cong. s. s. 50; 1,000

New York. — Albany, Cong. s. s. 50; Brooklyn, Central Church s. s. 50; Brooklyn, Clinton Ave. s. s. 50; Brooklyn, Pilgrim Church s. s. 50; Brooklyn, Plymouth Church s. s. 50; Brooklyn, Second Church s. s. 50; Brooklyn, Tompkins Ave. s. s. 50; Brooklyn, Union s. s. 50; Brooklyn, Williamsburgh s. s. 50; Buffalo, Cong. s. s. 50; Cambridge, Cong. s. s. 50; Canandaigua, Cong. s. s. 50; Clifton, Cong. s. s. 50; Fairport, Cong. s. s. 50; Flushing, Cong. s. s. 50; Gaines, Cong. s. s. 50; Gouverneur, Cong. s. s. 50; Hamilton, Cong. s. s. 50; Hudson, Cong. s. s. 50; Ithaca, Cong. s. s. 50; Lockport, Cong. s. s. 50; Malone, Cong. s. s. 50; Mexico, Cong. s. s. 50; Middletown, Cong. s. s. 50; Morrisania, Cong. s. s. 50; Newburgh, Cong. s. s. 50; New York, Bethesda Church s. s. 50; New York, Broadway Tabernacle s. s. 50; New York, Central Church s. s. 50; New York, Fifth Ave. s. s. 50; New York, Harlem Church s. s. 50; New York, Memorial Church s. s. 50; New York, Mercer st. s. s. 50; New York, Pilgrim Church s. s. 50; New York, Puritan Church s. s. 50; New York, Second Church s. s. 50; New York, Union s. s. 50; New York, Westminster Church s. s. 50; Oswego, Cong. s. s. 50; Owego, Cong. s. s. 50; Penfield, Cong. s. s. 50; Perry, Cong. s. s. 50; Pittsford, Cong. s. s. 50; Port Byron, Cong. s. s. 50; Rochester, Brick Church s. s. 50; Rochester, Central Church s. s. 50; Rochester, Second Church s. s. 50; Rochester, Third Church s. s. 50; Rochester, Westminster Church s. s. 50; Rome, Cong. s. s. 50; Sandy Creek, Cong. s. s. 50; Saratoga Springs, Cong. s. s. 50; Sherburne, Cong. s. s. 50; Syracuse, Central Church s. s. 50; Syracuse, Plymouth Church s. s. 50; Syracuse, Second Church s. s. 50; Syracuse, Third Church s. s. 50; Troy, Cong. s. s. 50; Utica, Bethesda Church s. s. 50; Utica, Cong. s. s. 50; Utica, Plymouth Church s. s. 50; Utica, Second Church s. s. 50; Utica, Third Church s. s. 50; Victor, Cong. s. s. 50; Walworth, Cong. s. s. 50; Watertown, Cong. s. s. 50; Westfield, Cong. s. s. 50; Whitesboro', Cong. s. s. 50; 1,000

New Jersey. — Jersey City, Cong. s. s. 50; Montclair, Cong. s. s. 50; Newark, Belleville Ave. s. s. 50; Newark, Central Church s. s. 50; Newark, First Church s. s. 50; Newark, Second Church s. s. 50; Newark, Third Church s. s. 50; Orange, Cong. s. s. 50; Orange, First Church s. s. 50; Orange, Second Church s. s. 50; Orange, Third Church s. s. 50; Orange, Trinity Church s. s. 50; Plainfield, Cong. s. s. 50; Rahway, Cong. s. s. 50; Upper Montclair, Cong. s. s. 50; 500

Pennsylvania. — Philadelphia, Central Church s. s. 50; Philadelphia, Memorial Church s. s. 50; Philadelphia, Second Church s. s. 50; Philadelphia, Tabernacle s. s. 50; Philadelphia, Union s. s. 50; Philadelphia, Westminster Church s. s. 50; Pittsburgh, Cong. s. s. 50; Pittsburgh, Second Church s. s. 50; Pittsburgh, Third Church s. s. 50; Pittsburgh, Union s. s. 50; Wilkesbarre, Cong. s. s. 50; 500

Ohio. — Akron, Cong. s. s. 50; Andover, Cong. s. s. 50; Ashtabula, Cong. s. s. 50; Austinburgh, Cong. s. s. 50; Bedford, Cong. s. s. 50; Berea, Cong. s. s. 50; Brownhelm, Cong. s. s. 50; Cincinnati, Central Church s. s. 50; Cincinnati, Fifth Church s. s. 50; Cincinnati, First Church s. s. 50; Cincinnati, Fourth Church s. s. 50; Cincinnati, Second Church s. s. 50; Cincinnati, Third Church s. s. 50; Cincinnati, Union s. s. 50; Cleveland, Bethel Church s. s. 50; Cleveland, Cong. s. s. 50; Cleveland, Euclid Ave. s. s. 50; Cleveland, Second Church s. s. 50; Cleveland, Union s. s. 50; Columbus, Cong. s. s. 50; Conneaut, Cong. s. s. 50; Dayton, Cong. s. s. 50; Elyria, Cong. s. s. 50; Franklin, Cong. s. s. 50; Geneva, Cong. s. s. 50; Hudson, Cong. s. s. 50; Huntsburgh, Cong. s. s. 50; Kelloggsville, Cong. s. s. 50; Kingsville, Cong. s. s. 50; Lorain, Cong. s. s. 50; Mantua, Cong. s. s. 50; Marietta, Cong. s. s. 50; Medina, Cong. s. s. 50; Milan, Cong. s. s. 50; Monroeville, Cong. s. s. 50; Morgan, Cong. s. s. 50; Oberlin, Cong. s. s. 50; Painesville, Cong. s. s. 50; Ravenna, Cong. s. s. 50; Rootstown, Cong. s. s. 50; Sandusky, Cong. s. s. 50; Springfield, Cong. s. s. 50; Strongsville, Cong. s. s. 50; Toledo, Cong. s. s. 50; Troy, Cong. s. s. 50; Twinsburgh, Cong. s. s. 50; Vermilion, Cong. s. s. 50; Wellington, Cong. s. s. 50; Windsor, Cong. s. s. 50; Youngstown, Cong. s. s. 50; 500

Michigan. — Ann Arbor, Cong. s. s. 50; Battle Creek, Cong. s. s. 50; Detroit, Central Church s. s. 50; Detroit, Fort st. s. s. 50; Detroit, Second Church s. s. 50; Detroit, Third Church s. s. 50; Detroit, Woodward Ave. s. s. 50; Grand Rapids, Cong. s. s. 50; Jackson, Cong. s. s. 50; Kalamazoo, Cong. s. s. 50; Lansing, Cong. s. s. 50; Marshall, Cong. s. s. 50; Niles, Cong. s. s. 50; Ypsilanti, Cong. s. s. 50; 500

Indiana. — Indianapolis, Cong. s. s. 50; Lafayette, Cong. s. s. 50; Michigan City, Cong. s. s. 50; New Albany, Cong. s. s. 50; Terre Haute, Cong. s. s. 50; 250

Illinois. — Aurora, Cong. s. s. 50; Bloomington, Cong. s. s. 50; Chicago, Central Church s. s. 50; Chicago, Fifth Church s. s. 50; Chicago, First Church s. s. 50; Chicago, Fourth Church s. s. 50; Chicago, Second Church s. s. 50; Chicago, Third Church s. s. 50; Chicago, Union s. s. 50; Chicago, Western Ave. s. s. 50; Elgin, Cong. s. s. 50; Evanston, Cong. s. s. 50; Galesburgh, Cong. s. s. 50; Geneva, Cong. s. s. 50; Ottawa, Cong. s. s. 50; Princeton, Cong. s. s. 50; Rockford, Cong. s. s. 50; Rockford, Second Church s. s. 50; Rockford, Third Church s. s. 50; Rockford, Union s. s. 50; Rockford, Westminster Church s. s. 50; Sheffield, Cong. s. s. 50; Wheaton, Cong. s. s. 50; 500

Wisconsin. — Beloit, Cong. s. s. 50; Delavan, Cong. s. s. 50; Janesville, Cong. s. s. 50; Kenosha, Cong. s. s. 50; Madison, Cong. s. s. 50; Milwaukee, Cong. s. s. 50; Milwaukee, Second Church s. s. 50; Milwaukee, Third Church s. s. 50; Milwaukee, Union s. s. 50; Racine, Cong. s. s. 50; Waukesha, Cong. s. s. 50; 500

Iowa. — Burlington, Cong. s. s. 50; Chester, Cong. s. s. 50; Davenport, Cong. s. s. 50; Denmark, Cong. s. s. 50; Grinnell, Cong. s. s. 50; Iowa City, Cong. s. s. 50; Keokuk, Cong. s. s. 50; Lyons, Cong. s. s. 50; Muscatine, Cong. s. s. 50; Tabor, Cong. s. s. 50; 500

Minnesota. — Minneapolis, Cong. s. s. 50; Northfield, Cong. s. s. 50; Red Wing, Cong. s. s. 50; St. Paul, Cong. s. s. 50; 200

Kansas. — Atchison, Cong. s. s. 50; Emporia, Cong. s. s. 50; Lawrence, Cong. s. s. 50; Leavenworth, Cong. s. s. 50; Topeka, Cong. s. s. 50; Wyandotte, Cong. s. s. 50; 300

Nebraska. — Omaha, Cong. s. s. 50; Plattsmouth, Cong. s. s. 50; 100

Oregon. — Forest Grove, 1st Cong. s. s. 50; Portland, Cong. s. s. 50; 100

California. — Oakland, 1st Cong. s. s. 50; San Francisco, 3d Cong. s. s. 50; 100

Colorado Territory. — Denver, Cong. s. s. 50; 50

Dakota Territory. — Yankton, Cong. s. s. 50; 50

Canada. — Province of Ontario, — Paris, Cong. s. s. 50; 50

Nova Scotia. — Yarmouth, Tab. Y. P. Miss'y Asso'n, 8 00

FOR WORK IN NOMINALLY CHRISTIAN LANDS.

MAINE.

Hiram, Cong. ch. and so. 5 00
Portland, State st. ch. and so. 100 00
Yarmouth, a friend, 5 00—110 00

NEW HAMPSHIRE.

Greenland, Cong. ch. and so. 21 50
Pembroke, Cong. ch. and so. 18 00—39 50

VERMONT.

New Haven, Cong. ch. and so. 34 76
Springfield, Cong. ch. and so. 100 00
Westminster West, Daniel Goddard, 2 00—136 76

MASSACHUSETTS.

Agawam, Cong. ch. and so. 14 25
Boston, Union ch. and so. 33 74
Brookfield, Cong. ch. and so. 27 00
Cambridgeport, Prospect st. ch. and so. 78 07
Chicopee, 1st Cong. ch. and so. 7 40
Clinton, 1st Evan. Cong. ch. and so. 82 59
East Longmeadow, Cong. ch. and so. 30 00
East Weymouth, Cong. ch. and so. 20 00
Enfield, Estate of J. B. Woods, 10 00
Globe Village, Free Church, 8 34
Lowell, High st. ch. and so. 45 33
Marblehead, 1st Cong. ch. and so. 25 00
Medford, 1st Trin. Cong. ch. and so. 114 38
Monson, Cong. ch. and so. 33 06
North Andover, Cong. ch. and so. 30 00
Norwood, 1st Cong. ch. and so. 28 00
Peabody, 77.56 ack'd in donations for general work in March "Herald," should have been for Nominally Christian Lands.
Plymouth, Church of the Pilgrimage, 50 00
South Deerfield, Cong. ch. and so. 31 32
Springfield, Charles Merriam, 1,000 00
Ware, a lady, 10 00
West Springfield, Cong. ch. and so. 18 70—1,697 18

RHODE ISLAND.

Providence, Pilgrim Church, 50 00
Providence, Union ch. and so. 50 00
Providence, Westminster st. ch. and so. 50 00—150 00

CONNECTICUT.

Bridgeport, North Church, 50 00
Bridgeport, South Church, 50 00
Bridgeport, Stratfield, 50 00
Bristol, Cong. ch. and so. 50 00
Canaan, Cong. ch. and so. 50 00
Colebrook, Cong. ch. and so. 50 00
Danbury, Cong. ch. and so. 50 00
Derby, Cong. ch. and so. 50 00
Fairfield, Cong. ch. and so. 50 00
Greenfield Hill, Cong. ch. and so. 50 00
Hartford, Asylum Hill, 50 00
Hartford, Centre Church, 50 00
Hartford, Fourth Church, 50 00
Hartford, North Church, 50 00
Hartford, Pearl st. ch. and so. 50 00
Hartford, South Church, 50 00
Hartford, Windsor Ave. ch. and so. 50 00
Kent, Cong. ch. and so. 50 00
Litchfield, Cong. ch. and so. 50 00
Middletown, Second Church, 50 00
Middletown, South Church, 50 00
New Britain, Cong. ch. and so. 50 00
New Haven, Centre Church, 50 00
New Haven, College st. ch. and so. 50 00
New Haven, Davenport Church, 50 00
New Haven, Howard Ave. ch. and so. 50 00
New Haven, Second Church, 50 00
New Haven, Temple st. ch. and so. 50 00
New Haven, Third Church, 50 00
New Haven, United ch. and so. 50 00
New London, Cong. ch. and so. 50 00
Norfolk, Cong. ch. and so. 50 00
Norwalk, Cong. ch. and so. 50 00
Norwich, Broadway Church, 50 00
Norwich, Central Church, 50 00
Norwich, Second Church, 50 00
Norwich, Third Church, 50 00
Norwich, Trinity Church, 50 00
Norwich, Union ch. and so. 50 00
Norwich, Uncasville ch. and so. 50 00
Plainfield, Cong. ch. and so. 50 00
Portland, Cong. ch. and so. 50 00
Ridgefield, Cong. ch. and so. 50 00
Salisbury, Cong. ch. and so. 50 00
Simsbury, Cong. ch. and so. 50 00
Stamford, Cong. ch. and so. 50 00
Stonington, Cong. ch. and so. 50 00
Suffield, Cong. ch. and so. 50 00
Thompson, Cong. ch. and so. 50 00
Torrington, Cong. ch. and so. 50 00
Wallingford, Cong. ch. and so. 50 00
Waterbury, Cong. ch. and so. 50 00
Watertown, Cong. ch. and so. 50 00
Willimantic, Cong. ch. and so. 50 00
Windham, Cong. ch. and so. 50 00
Windsor, Cong. ch. and so. 50 00
Winsted, Cong. ch. and so. 50 00—1,000 00

NEW YORK.

Albany, Cong. ch. and so. 50 00
Brooklyn, Central Church, 50 00
Brooklyn, Clinton Ave. ch. and so. 50 00
Brooklyn, Pilgrim Church, 50 00
Brooklyn, Plymouth Church, 50 00
Brooklyn, Second Church, 50 00
Brooklyn, Tompkins Ave. ch. and so. 50 00
Brooklyn, Union ch. and so. 50 00
Brooklyn, Williamsburgh ch. and so. 50 00
Buffalo, Cong. ch. and so. 50 00
Cambridge, Cong. ch. and so. 50 00
Canandaigua, Cong. ch. and so. 50 00
Clifton, Cong. ch. and so. 50 00
Fairport, Cong. ch. and so. 50 00
Flushing, Cong. ch. and so. 50 00
Gaines, Cong. ch. and so. 50 00
Gouverneur, Cong. ch. and so. 50 00
Hamilton, Cong. ch. and so. 50 00
Hudson, Cong. ch. and so. 50 00
Ithaca, Cong. ch. and so. 50 00
Lockport, Cong. ch. and so. 50 00
Malone, Cong. ch. and so. 50 00
Mexico, Cong. ch. and so. 50 00
Middletown, Cong. ch. and so. 50 00
Morrisania, Cong. ch. and so. 50 00
Newburgh, Cong. ch. and so. 50 00
New York, Bethesda Church, 50 00
New York, Broadway Tabernacle, 50 00
New York, Central Church, 50 00
New York, Fifth Ave. ch. and so. 50 00
New York, Harlem Church, 50 00
New York, Memorial Church, 50 00
New York, Mercer st. ch. and so. 50 00
New York, Pilgrim Church, 50 00
New York, Puritan Church, 50 00
New York, Second Church, 50 00
New York, Union ch. and so. 50 00
New York, Westminster Church, 50 00
Oswego, Cong. ch. and so. 50 00
Owego, Cong. ch. and so. 50 00
Penfield, Cong. ch. and so. 50 00
Perry, Cong. ch. and so. 50 00
Pittsford, Cong. ch. and so. 50 00
Port Byron, Cong. ch. and so. 50 00
Rochester, Brick Church, 50 00
Rochester, Central Church, 50 00
Rochester, Second Church, 50 00
Rochester, Third Church, 50 00
Rochester, Westminster Church, 50 00
Rome, Cong. ch. and so. 50 00
Sandy Creek, Cong. ch. and so. 50 00
Saratoga Springs, Cong. ch. and so. 50 00
Sherburne, Cong. ch. and so. 50 00
Syracuse, Central Church, 50 00
Syracuse, Plymouth Church, 50 00
Syracuse, Second Church, 50 00
Syracuse, Third Church, 50 00
Troy, Cong. ch. and so. 50 00
Utica, Bethesda Church, 50 00
Utica, Cong. ch. and so. 50 00
Utica, Plymouth Church, 50 00
Utica, Second Church, 50 00
Utica, Third Church, 50 00
Victor, Cong. ch. and so. 50 00
Walworth, Cong. ch. and so. 50 00
Watertown, Cong. ch. and so. 50 00
Westfield, Cong. ch. and so. 50 00
Whitesboro', Cong. ch. and so. 50 00—1,000 00

NEW JERSEY.

Jersey City, Cong. ch. and so. 50 00
Montclair, Cong. ch. and so. 50 00
Newark, Belleville Ave. ch. and so. 50 00
Newark, Central Church, 50 00
Newark, First Church, 50 00
Newark, Second Church, 50 00
Newark, Third Church, 50 00
Orange, Cong. ch. and so. 50 00
Orange, First Church, 50 00
Orange, Second Church, 50 00
Orange, Third Church, 50 00
Orange, Trinity Church, 50 00
Plainfield, Cong. ch. and so. 50 00
Rahway, Cong. ch. and so. 50 00
Upper Montclair, Cong. ch. and so. 50 00—500 00

PENNSYLVANIA.

Philadelphia, Central Church, 50 00
Philadelphia, Memorial Church, 50 00
Philadelphia, Second Church, 50 00
Philadelphia, Tabernacle, 50 00
Philadelphia, Union ch. and so. 50 00
Philadelphia, Westminster Church, 50 00
Pittsburgh, Cong. ch. and so. 50 00
Pittsburgh, Second Church, 50 00
Pittsburgh, Third Church, 50 00
Pittsburgh, Union ch. and so. 50 00
Wilkesbarre, Cong. ch. and so. 50 00—500 00

OHIO.

Akron, Cong. ch. and so. 50 00
Andover, Cong. ch. and so. 50 00
Ashtabula, Cong. ch. and so. 50 00
Austinburgh, Cong. ch. and so. 50 00
Bedford, Cong. ch. and so. 50 00
Berea, Cong. ch. and so. 50 00
Brownhelm, Cong. ch. and so. 50 00
Cincinnati, Central Church, 50 00
Cincinnati, Fifth Church, 50 00
Cincinnati, First Church, 50 00
Cincinnati, Fourth Church, 50 00
Cincinnati, Second Church, 50 00
Cincinnati, Third Church, 50 00
Cincinnati, Union ch. and so. 50 00
Cleveland, Bethel Church, 50 00
Cleveland, Cong. ch. and so. 50 00
Cleveland, Euclid Ave. ch. and so. 50 00
Cleveland, Second Church, 50 00
Cleveland, Union ch. and so. 50 00
Columbus, Cong. ch. and so. 50 00
Conneaut, Cong. ch. and so. 50 00
Dayton, Cong. ch. and so. 50 00
Elyria, Cong. ch. and so. 50 00
Franklin, Cong. ch. and so. 50 00
Geneva, Cong. ch. and so. 50 00
Hudson, Cong. ch. and so. 50 00
Huntsburgh, Cong. ch. and so. 50 00
Kelloggsville, Cong. ch. and so. 50 00
Kingsville, Cong. ch. and so. 50 00
Lorain, Cong. ch. and so. 50 00
Mantua, Cong. ch. and so. 50 00
Marietta, Cong. ch. and so. 50 00
Medina, Cong. ch. and so. 50 00
Milan, Cong. ch. and so. 50 00
Monroeville, Cong. ch. and so. 50 00
Morgan, Cong. ch. and so. 50 00
Oberlin, Cong. ch. and so. 50 00
Painesville, Cong. ch. and so. 50 00
Ravenna, Cong. ch. and so. 50 00
Rootstown, Cong. ch. and so. 50 00
Sandusky, Cong. ch. and so. 50 00
Springfield, Cong. ch. and so. 50 00
Strongsville, Cong. ch. and so. 50 00
Toledo, Cong. ch. and so. 50 00
Troy, Cong. ch. and so. 50 00
Twinsburgh, Cong. ch. and so. 50 00
Vermilion, Cong. ch. and so. 50 00
Wellington, Cong. ch. and so. 50 00
Windsor, Cong. ch. and so. 50 00
Youngstown, Cong. ch. and so. 50 00—500 00

MICHIGAN.

Ann Arbor, Cong. ch. and so. 50 00
Battle Creek, Cong. ch. and so. 50 00
Detroit, Central Church, 50 00
Detroit, Fort st. ch. and so. 50 00
Detroit, Second Church, 50 00
Detroit, Third Church, 50 00
Detroit, Woodward Ave. ch. and so. 50 00
Grand Rapids, Cong. ch. and so. 50 00
Jackson, Cong. ch. and so. 50 00
Kalamazoo, Cong. ch. and so. 50 00
Lansing, Cong. ch. and so. 50 00
Marshall, Cong. ch. and so. 50 00
Niles, Cong. ch. and so. 50 00
Ypsilanti, Cong. ch. and so. 50 00—500 00

INDIANA.

Indianapolis, Cong. ch. and so. 50 00
Lafayette, Cong. ch. and so. 50 00
Michigan City, Cong. ch. and so. 50 00
New Albany, Cong. ch. and so. 50 00
Terre Haute, Cong. ch. and so. 50 00—250 00

ILLINOIS.

Aurora, Cong. ch. and so. 50 00
Bloomington, Cong. ch. and so. 50 00
Chicago, Central Church, 50 00
Chicago, Fifth Church, 50 00
Chicago, First Church, 50 00
Chicago, Fourth Church, 50 00
Chicago, Second Church, 50 00
Chicago, Third Church, 50 00
Chicago, Union ch. and so. 50 00
Chicago, Western Ave. ch. and so. 50 00
Elgin, Cong. ch. and so. 50 00
Evanston, Cong. ch. and so. 50 00
Galesburgh, Cong. ch. and so. 50 00
Geneva, Cong. ch. and so. 50 00
Ottawa, Cong. ch. and so. 50 00
Princeton, Cong. ch. and so. 50 00
Rockford, Cong. ch. and so. 50 00
Rockford, Second Church, 50 00
Rockford, Third Church, 50 00
Rockford, Union ch. and so. 50 00
Rockford, Westminster Church, 50 00
Sheffield, Cong. ch. and so. 50 00
Wheaton, Cong. ch. and so. 50 00—500 00

WISCONSIN.

Beloit, Cong. ch. and so. 50 00
Delavan, Cong. ch. and so. 50 00
Janesville, Cong. ch. and so. 50 00
Kenosha, Cong. ch. and so. 50 00
Madison, Cong. ch. and so. 50 00
Milwaukee, Cong. ch. and so. 50 00
Milwaukee, Second Church, 50 00
Milwaukee, Third Church, 50 00
Milwaukee, Union ch. and so. 50 00
Racine, Cong. ch. and so. 50 00
Waukesha, Cong. ch. and so. 50 00—500 00

IOWA.

Burlington, Cong. ch. and so. 50 00
Chester, Cong. ch. and so. 50 00
Davenport, Cong. ch. and so. 50 00
Denmark, Cong. ch. and so. 50 00
Grinnell, Cong. ch. and so. 50 00
Iowa City, Cong. ch. and so. 50 00
Keokuk, Cong. ch. and so. 50 00
Lyons, Cong. ch. and so. 50 00
Muscatine, Cong. ch. and so. 50 00
Tabor, Cong. ch. and so. 50 00—500 00

MINNESOTA.

Minneapolis, Cong. ch. and so. 50 00
Northfield, Cong. ch. and so. 50 00
Red Wing, Cong. ch. and so. 50 00
St. Paul, Cong. ch. and so. 50 00—200 00

KANSAS.

Atchison, Cong. ch. and so. 50 00
Emporia, Cong. ch. and so. 50 00
Lawrence, Cong. ch. and so. 50 00
Leavenworth, Cong. ch. and so. 50 00
Topeka, Cong. ch. and so. 50 00
Wyandotte, Cong. ch. and so. 50 00—300 00

NEBRASKA.

Omaha, Cong. ch. and so. 50 00
Plattsmouth, Cong. ch. and so. 50 00—100 00

OREGON.

Forest Grove, 1st Cong. ch. and so. 50 00
Portland, Cong. ch. and so. 50 00—100 00

CALIFORNIA.

Oakland, 1st Cong. ch. and so. 50 00
San Francisco, 3d Cong. ch. and so. 50 00—100 00

COLORADO TERRITORY.

Denver, Cong. ch. and so. 50 00—50 00

DAKOTA TERRITORY.

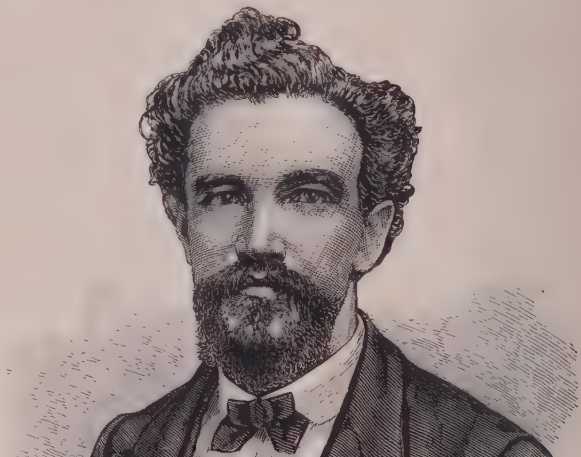
Yankton, Cong. ch. and so. 50 00—50 00

CANADA.

Province of Ontario, —
Paris, Cong. ch. and so. 50 00—50 00

NOVA SCOTIA.

Yarmouth, Tab. Y. P. Miss'y Asso'n, 8 00



THE

MISSIONARY HERALD.

VOL. LXX. — MAY, 1874. — No. V.

JOHN LUTHER STEPHENS.

THE young missionary who met a violent death at Ahualulco, Mexico, on the 2d of March, was a man thoroughly devoted to the service of Christ, active, earnest, faithful, hopeful, and perhaps too fearless in his missionary work; giving great promise of usefulness in future life, but, possibly, destined to effect more good by his death than he would have accomplished had he lived. When it was announced in the Herald for April that he had been assassinated, no particulars of the sad occurrence had been received; it was only presumed that he was killed by Papists, because he preached to them a purer faith. This is now known, and

the curate, death to the Protestants." They forced the doors and entered, destroying and stealing everything they found. Stephens . . . . was brutally assassinated; his head was severed into several parts, and his body was very much mutilated. . . . . The originator of this horrible misfortune, according to data not without foundation, is the curate, whose exact words, pronounced the previous day (Sunday) in the pulpit, were: "The tree that bears bad fruit should be cut down.'"

"We are assured, from the best American sources and others, that the Federal and State authorities are pursuing the murderers with the utmost rigor of the law. . . . . We hope, among the first arrests that were made, was the originator of the outrage, and doubtless an active instigator of the assassination. The true maxim in statesmanship is, 'The higher the social standing of a culprit, the more certain and severe should be the punishment.'" It would thus appear that there has been no want of detestation of the crime in Mexico, and no lack of effort by officials, to secure the just punishment of the guilty parties.

The likeness of Mr. Stevens, given in this number of the Herald, was engraved from a photograph sent to the Missionary Rooms just before he left California for his missionary field. He was born at Swansea, Wales, October 19, 1847. His father, a sea-captain, was drowned in 1850. While he was yet a child, the family came to this country, and his mother now resides at Petaluma, California. In 1866 he became interested in religion, and united with the Congregational church at Petaluma. Desiring to enter the ministry, he passed two years and a half in study at the Petaluma Baptist College, and nearly three years at the Pacific Theological Seminary, graduating from the latter May 24, 1872. He was licensed to preach April 9, 1872, by the California Bay Associa-

joyed greatly his opportunity of work for them, as well as the obvious tokens of their progress in Christian knowledge.

"During the latter part of the middle year, not long before the seminary was removed to Oakland, his religious nature was more profoundly stirred than it had been before. His consecration was hearty, and he went over to his Master with his whole being. . . . . He engaged earnestly in the young people's union meetings, which were so full of religious interest during the years 1872–73. Through the close friendship subsisting between himself and Watkins, the claims of the Mexican field were brought before his mind. He saw them, admitted them, and threw himself with rare ardor and hopefulness into the projected mission to that field. . . . .

"His letters have given delightful evidence to his friends, that his little more than a year's service has been fruitful of good; while we know, from the same source, that he was in sympathy with that life beyond, into which, alas, he has so early, and by so ruthless hands, entered."

Dr. Mooar, Mr. Stephens' teacher in the Pacific Seminary, at the close of a recent note to the Secretary of the Board, says: "Stephens was one of the sweetest and most devoted of young soldiers of the cross, and we feel his loss as a mother feels the loss of her favorite boy."

The last letter received at the Missionary Rooms from Mr. Stephens was marked for publication in the Herald before intelligence of his death was received, and extracts from it may appropriately close this notice. It was dated Ahualulco, December 31, 1873. He says: —

"It is almost a month since I moved to this new outpost. I immediately sent out notices of a day school for boys and girls, and a night school for men and women, — this being one of the easiest and most rapid methods of drawing

takes charge of the writing class, and one of the reading classes. Aside from this aid I am entirely alone, with the day and night schools and the preaching. I am hoping for his speedy conversion, that he may take my place here and let me go on farther, there are so many places waiting for the good news.

"Another good sign is the sale of books. Since I came here, over two hundred Bibles, Testaments, Tracts, Evangels, etc., etc., have been sold, and I am waiting for more from Mexico. My room is also a public reading-room, where many come to read. I also loan papers and books, and in this way much truth is sent abroad. The first few days we met some opposition; the doors were defaced, stones were thrown at the windows, and there was shouting during the speaking. But all this has entirely ceased; *I sleep as safely as in California.*

"Have just received four letters from Mr. Watkins. We already feel the necessity of more helpers. The people are awakening exceedingly fast; books travel from town to town, and the demands for reunions, are more, a great deal, than we can supply. It is better for us that Mr. E. [whom Mr. S. expected to join the mission] is married. The people here need the purifying influence of *home.* They have not the word in their language, nor have they *any* of the preciousness of our American homes. They need greatly this gem of Christianity. From my own experience I should advise that no more unmarried missionaries come to this field. The wife is as secure as the husband, and the influence extends farther. May the New Year be more happy and prosperous than any previous one for the dear Society and its members."

How little, when he thus wrote, did Mr. Stephens anticipate the violence that would so soon take him from his much loved work, and make his "New Year" so happy in a brighter world! His thoughts are not our thoughts, neither are His ways our ways.

was one of those quiet, unpretending lives, whose delicate fragrance is appreciated only by those who come very near. How many times have I wished that a portion of her gentle, patient, self-forgetful, loving, helpful, earnest walk might be mine! And her death was in sweet accord with her life. Not a shadow of fear or distrust could we detect during all those hours of anxious watching. Husband and children she could leave to Jesus without a question as to why it must needs be; and she so young and full of life! We had walked side by side in the closest of sisterly intimacy for more than five years, and we had seemed to be walking *together;* but in those last hours, I watched her with much of reverence and awe."

Mrs. Williams, formerly of Mardin, now in this country, writes: "The death of Mrs. Andrus is such a blow to Mardin that I know not how to speak of it, and in their affliction I am sorely afflicted. I could wish that I might give you a true conception of her character, for it was one to admire, with much in it that those would not suspect who only knew her as a school girl, or in the ordinary routine of home-life in America. Perhaps the foreign missionary life, more than any other, develops all the hidden resources of one's being. She was too unassuming ever to think that she was doing anything great, or worthy of special praise; but, faithful in the least things as well as the great, and often working out of sight, she has left an influence in the home over which she presided, and given an example to all the people about her, that will long be felt. Like some hidden spring that sends forth rills of refreshing, making a lovely, fragrant greenness in the midst of a desert waste, so her life imperceptibly flowed out, gladdening and beautifying a space in the great waste about her, within which many a weary pilgrim had found rest and strength

Parmelee's return, that they might begin together. But, alas for the women of Mardin! The Master had called for her. She was no longer to go in and out before them, ministering to them in Christ's name.

"Usually in the enjoyment of health, and unfailing in her round of duties, it did not seem possible to those near her that she would not recover from the illness which so suddenly prostrated her. But when hope suddenly died out of their hearts, when their eyes were opened to see that she was 'very near the going home to be with Jesus,' they were overwhelmed. In that hour '*she* was the strong one to comfort and sustain.' Of the 'calm, quiet, trustful departure,' Miss Parmelee writes: 'She had many intervals of quiet rest the last night and day, during which she had sweet words for us, and for the people who kept coming in. Her faith was unclouded; we could not detect the shadow of a fear. She kissed the children, saying, 'I leave you all to Jesus; he will care for you; love Jesus.' Again and again her husband asked, 'Is Jesus near?' and she always replied, 'Yes, very'; adding, 'What do those do who have not Jesus to support them in this hour?'

"The funeral services were simple, but appropriately conducted in Arabic by the native pastor, who spoke touchingly from — 'Blessed are the dead who die in the Lord'; and in the presence of a large crowd of sympathizing friends, some of them Moslem women, her body was committed to the tomb, while Christian voices sang those comforting words, 'Forever with the Lord.' And so ends on earth another precious life; a life so linked with the interests of Mardin that we cannot but wonder at this swift removal. It is bewildering. Apparently it will be a serious hindrance to the work. But with a faith that fails not, one of the bereaved family writes: 'O, if the Lord would give us spiritual blessings in

establishment, and ready to give full recognition to its services in the cause of religion.

"My religion has broken down," — these words, heard from the lips of a poor boatman, express in brief the sum of the writer's observations of the religious life both of the educated and uneducated classes in Spain.

"The Church of Spain — of Spain in 1873 (I write of what I have seen in the south and in the interior of Spain; in the north, I am told, ecclesiastical affairs wear a wholly different aspect), is an institution which has lost its hold on the masses, both educated and uneducated. They do not look to its shelter for the offering of prayers, nor to its pulpit for instruction, nor to its minister for support and comfort. In literature, in intercourse with strangers, in thought and education, all around has moved; the Church moves not; she is left behind in the onward march; too proud to ask, to follow, or to learn, she stands alone; too proud to acknowledge, or too much wrapped in sublime slumber and dreams of her past glory, to recognize for a moment the fact that she *is* alone."

The writer quotes the statement of the Indian Reformer, Cheshub Chunder Sen, in regard to the thousands of the educated classes of India, "now going about, having cast off their old faith, seeking for some faith on which to stay the soul," as presenting a very close parallel to the religious state of thousands of educated Spanish gentlemen, especially "professional men, tradesmen, literary men, and artisans, — the state of all, in a word, who travel, think, or read."

Like the Hindoos described by Mr. Sen, "they have unobtrusively but certainly cast aside the faith in which they were brought up, and, having nothing sure, nothing established, nothing of a church, a public service, and the sympathy needed by mankind in its religious aspirations — which a church and assemblies foster — to which to cling and on which to anchor their souls, they are sim-

self-same lips, 'Thou (and only thou) hast the words of eternal life.' Thoughtful men, hungering and thirsting for the bread and water of life, and in vain!

"The ignorance of their clergy, again, is a constant theme of conversation among the Spanish Republicans. They will have it — I know not with what truth — that the priests know little besides the Lives of the Saints and Latin books. As to geography, say they, or modern history, they know nothing; and modern literature they never read!" And yet they have influence, "*first*, because their hold on the women of a family is still great; the devout and simple-minded women of the family still give to their church and priest — still are regular at confession, prayers, and mass. The *second* reason of their influence is this, that so many of the clergy come from influential families."

It is not strange, then, that so few men attend church. "What *is* seen in the churches of Spain — and I have gone to her country parish churches and to her large cathedrals — is this; the bright array of lights, the gaudy dresses of the saints, the black, white, and embroidered vestments of the priests, as in solemn silence they come forth to kneel and pray before the altar of our common God and Father. What is *not* seen is the brouzed face of the vine-dresser, the worn visage of the artisan, the pale face of the *littérateur;* the sailor, the soldier, the bookseller, the tailor. Where are they? They are not here!

"What *is* heard in our Spanish churches is, the unintelligible prayers of the priests; the ringing, joyous, inspiriting clash of the music, oftentimes supplemented with the sweet carol of birds; the deep bass of the head singer. What is *not* heard is, the answer of *men's* voices; what is not heard is, the deep 'Amen' to every prayer. '*No hay.*' It is not here! There is no response from the men! They are away — at the Muséo, at 'La Libreria,' at the Casino — but here, '*no hay.*'

"In Spanish churches you simply see and hear women — for the most part

The causes of the present religious feeling are briefly stated — the reaction from the recent tyranny in church and state under the late queen; the reaction against the abuses and superstition of the established church; the want of freedom and of education on the part of the clergy; the failure of the Romish Church to educate the many committed to her care; the withholding of Divine truth and the substitution of human innovations in the doctrine and discipline of the church.

In a word, Romanism — the Papal System — is responsible for this sad picture of moral desolation. For this abuse of a great nation, Romanism stands arraigned before the civilized world, and can plead no excuse. No people were ever more completely under her control, none more ready to fulfill her wishes, and to illustrate what she could do for human progress, and the social and moral elevation of mankind. And what a result!

"To what is all this unsettlement of religious belief tending? The writer answers, *To good.* To the establishment of a purer, truer, more lightful religion in this land; a religion more Scriptural, more what the Spanish people call '*Evangelical*,' *i. e.*, Christian, in the broadest, deepest, widest acceptation of the word. Things, *as they are, cannot long remain.* Either the tight, fierce rein must be again had recourse to, — (that, the writer believes, never will, or can be), or, as most educated men think and say, a wave of truer, simpler, broader religion, of which this surf is but the prelude, will sweep over and cleanse this land."

Whence is this wave to come? Spain, in this hour of her supreme need — awakening from the moral torpor and spiritual bondage of ages, half frantic with the sense of injury and shame, groping about wildly in her ignorance and blindness, bewildered by false lights, and still cherishing high aspirations for better things, — what a claim has she upon the sympathy and Christian

clusively identical with Catholic Christianity, were accepted, not only in Italy generally, but, even by the thinking classes, as equally unquestionable and unquestioned — as simply axiomatic." The result was, in the language of Count Mamiani, "superstition in the lowest populace, indifference in the other classes, and infidelity in the greater part of the thinkers and writers." Such was the actual result, in the judgment of an eminent Italian, of Romanism, where it had the amplest opportunity for illustrating its real character in the social and moral elevation of the people, with the aid of all the attractions of art, with the subservience of the civil government, with all the institutions of education and religion under its entire control! The light of modern civilization, breaking in upon the deep moral darkness, develops only indifference and infidelity.

Mark the contrast in these United States! With the growth of popular intelligence, with schools and colleges keeping, more than ever, pace with our advancing population, the number of evangelical Christians enrolled on our church records has increased twice as fast as our population during the last seventy years.

Italy is waking up, but for want of a pure gospel, in her disgust at the intellectual and spiritual bondage of Romanism, she throws off all religion. Till within a very few years, and still to a very great extent, through ignorance, Protestantism has been regarded, writes Mr. Langdon, as "a mere system of negation of all ecclesiastical authority of whatever kind; of literally unrestrained and unregulated individualism and free thinking on all matters of religion; combined with the rejection of everything superhuman, of the inspiration of Holy Scripture, of miracles, of the divinity of Christ, etc."

Outside of strictly clerical circles, there was complete indifference to all religious questions. The laity would not read, and secular papers would not

THE WORK TO BE DONE IN PAPAL LANDS.

It is to be hoped that the recent painful illustration, in Mexico, of the moral degradation and brutality possible under Romanism, when it has *full scope, and is unrelieved* by the light and example of a purer faith, will not be lost upon the Christian public. Romanism in England, Prussia, or the United States, puts on a very different form from what is seen in Italy, Spain, Austria, Ireland, Mexico, and South America. A system is to be judged by its influence on the social and moral condition of the masses of the people; by its development of manhood and womanhood in the individual life of the people as a whole; not by the culture and refinement of a few who may thus be fitted to use the many for their personal advantage or pleasure. It is by this criterion that the Papal system is now on trial at the bar of modern civilization. Men wonder at such an atrocity, in the nineteenth century, as the martyrdom of young Stephens, for no offense but bringing the light of education and the gospel of Christ to a people left for centuries in ignorance and darkness, by religious teachers that boast of their creed as always and everywhere the same.

We have seen something of the condition of the common people in recognized missionary fields, in Egypt, Syria, and in different portions of the Turkish Empire, and have carefully studied the narratives of missionaries in India, China, and Japan, and we question whether the masses of the population in Mexico, Spain, and Italy, are not as destitute of the saving knowledge of Christ, and to a large degree also of the comforts of life, because of the undeveloped enterprise and hopelessness of their condition.

It is not proposed, by the American Board, to establish or sustain missions among Romanists, [illegible]

securing the respect of those among whom he labors, but in preparing the mind and heart for the reception of the truth. Like the office of poetry, in the language of Milton, it is of power "to allay the perturbations of the mind, and to set the affections in a right tune."

In not a few instances, in going to some new place, where the missionary would have had but an ungracious reception, the organ has gathered and retained an audience till an interest could be awakened in the truth for its own sake. The Kirttan, as a kind of sacred oratorio, bringing out the main facts of the gospel with musical accompaniments, has become one of the most valuable agencies employed in the Mahratta mission. In the Tamil fields, the missionary and his native preachers in attendance, can gather an audience in almost any heathen village by opening their service with singing some popular air set to Christian words. A recent letter from Mrs. Gulick, of North China, speaks of the interest awakened by seeing a poor blind boy playing upon the organ. The scene as a whole, was an instructive one in many respects, — the boy, whom heathenism would have left to perish, or, at least, to a life of wretchedness, tenderly cared for and instructed in an accomplishment so much in advance of his own people, — the instrument itself, illustrative of a higher civilization, refuting the popular prejudice against the outside barbarians, — the Christian woman improving all to tell the story of Christ.

Something should be said, too, of the *rest* and comfort to the missionary himself from the possession of a good musical instrument, when weary and worn. In fact, few missionaries now deem their outfit complete without something of the kind, as a means of increasing their influence, and of promoting their own comfort and happiness.

Some years since a missionary from India, who had returned with his mother-

tial Committee, — a statement which it is to be hoped will be carefully and prayerfully considered by all the friends of missions. Shall the balance against the Treasury, already so serious, be suffered to increase until *curtailment* becomes a necessity, instead of the so much needed progress? Rather, shall it not be rapidly diminished and speedily removed?

MISSIONS OF THE BOARD.

Zulu Mission — Southeastern Africa.

REËNTERING ON THE "BLESSED WORK."

MR. and MRS. TYLER, returned from the United States, are stationed at Umsunduzi, about thirty-five miles north of Port Natal, and twenty from the Indian Ocean, of which it commands a fine view. From that place Mr. Tyler wrote, December 15: —

"The people here have been very cordial in their welcome to us. They listen attentively to preaching, and say that 'it enters their hearts.' With respect to some, we believe this is the case. A new chapel is in process of erection. Till this is completed, we shall be obliged to meet in the open air. This ... we make, our Master returns full compensation. What we want is a deeper sympathy and a stronger faith. Pray for us."

PRAYER-MEETINGS AT INANDA.

Writing from Inanda, fifteen miles northwest of Port Natal, on the 9th of January, Mr. Kilbon gives the following pleasant notice of meetings during the week of prayer: —

"The people here are holding meetings on this week of prayer, twice a day, — in the morning, before six o'clock, and in the afternoon, at five or six o'clock. Both meetings are well attended, espe-

Japan Mission.

IS THERE ENCOURAGEMENT AT OSAKA?

MR. GORDON wrote from Osaka on the 8th of January: —

"In a recent note to the station you ask, 'Is there any opening of the work in Osaka?' I feel like asking, in turn, Why should there be? With Mr. Gulick absent, I myself (only about a year on the ground, and of course yet in the rudiments of the language) am the only man who can be said to have any knowledge of Japanese. This great city is lying at our feet, its five hundred thousand people approachable by the gospel, and only one man — and he, by his ignorance of the language and impaired strength, less than one third of a man — to give it them.

"Yet I do think we have a very hopeful opening in Osaka. During the past year we have had more than one hundred and fifty different pupils under our instruction. To these pupils and others, we have sold three hundred copies of the Bible or parts of the Bible; three hundred copies of the publications of the American Tract Society; more than one

ple paying the rent and most of the expenses. This is on the main street, and it gives me the first permanent and eligible place for meetings we have had. I had twenty-five to hear the truth in this place last Sabbath.

"Some of the praying ones here in Kobe are going to make good workers, and are asking to be prepared to preach the gospel. These and one or two from Sanda will form a nucleus for a training-school, which it will be my blessed privilege to start in a small way, very soon."

A NEW OPENING.

Dr. Berry has forwarded a transfer-press copy of several pages from his journal, which make it obvious that he finds much to encourage him in his work. A few passages will be given here: —

"*December* 17. Left at noon, accompanied by Matzura, Oga, and Matsui, for Kakugawa, distance 13 miles. Night. Met a very cordial reception at Kakugawa from eighteen physicians and merchants. Spent the evening talking about necessary steps to be taken to secure premises of the Government, and subsequently to support three or four char-

as a capital with which to start, and afterwards to continue their regular monthly subscriptions. Dr. Oga proved true to his promise, taking care to represent precisely the attitude of my work towards Christianity; and nearly all expressed not only their willingness to accept this course, but their desire to hear something of the Bible. The proposed size of the hospital building is to be sufficient to accommodate fifty patients, with a large examining-room, to be used on such days as I may go there. . . . . O that one or two earnest physicians, men who are ready to give their strength not merely to *distinctive medical* work, but to *missionary* effort, using their medical knowledge only as a secondary power to draw men to Christ, would join our mission."

North China Mission.

THE NEW STATION PAO-TING-FU.

In a letter dated December 2, 1873, Dr. Treat says of the new station, where he is now located, with Mr. Pierson: "Pao-ting-fu is situated in the extensive Chih-li Plain, upon which are all and villages. Its population (that of the department) cannot be much less than 2,000,000. If the statement that the province has 35,000,000 be correct, our department should contain at least three and a half millions. Here, then, is our parish. Mr. Pierson and I are the only Protestant missionaries in this great 'county,' with a population half that of the State of New York. We have explored the 'parish' somewhat, and have been very well received by the people in the various places visited.

"The city of Pao-ting-fu is in lat. 38° 53′ north, and long. 115° 36′ east. Its latitude is the same as that of Washington (D. C.), a trifle north of St. Louis. The winter here is, probably, slightly milder than in Peking. The heat of summer is excessive in both places; but so far as climate is concerned, we are very much favored. I know of no region at home in which the climatic conditions and changes present so little that is trying and wearing to the constitution as these cities in which we are residing. The only disease which seems to prevail extensively in this region is the ague, and I have seen no case which would be

will progress, and fruit will be gathered when the harvest-time comes.

"We do not, by any means, propose to confine ourselves to the city, but shall visit the prominent places of the department as opportunity offers, and seek to awaken in them also an interest in the 'one thing needful.'

"Mr. Pierson returned yesterday afternoon from a place called T'ang-fung, 180 li [60 miles] south of here, where he baptized, on Sunday last, two men, who appeared very well, and give us much hope that they will prove a great blessing to the region in which they reside. This is the first ingathering in connection with the new station, and our hearts are greatly encouraged thereby. Mr. P. was cordially received at the various villages through which he passed, and speaks of several pleasant incidents on his recent short tour."

TOURING — BAPTISMS.

Mr. Stanley, of Tientsin, reports a tour from which he returned January 13th, having traveled 500 miles and baptized eight adults and three children. At one

TRAINING-SCHOOL — DEBT OF THE BOARD.

Mr. Chapin, writing from Tung-cho, November 24, said: "Our training-school has reopened with fair prospects, but we have not as many pupils as we hoped to see; only eight in all, including our two teachers. Our church-members seem to be striving to walk in the narrow path, and in the main give us comfort and satisfaction. None have been received to church-membership since June, and there are none who give much evidence of deep interest. So far as our chapel-preaching is concerned, the work of the last two or three years seems to have brought in no fruit. Like the disciples, we have toiled all the night and have caught nothing, yet at the command of the Master we still let down the net.

"O, that debt! What a reproach to the churches which support the Board! The heathen are crying for the bread of life, but it is doled out to them in morsels. May God give his people grace to wipe out this debt ere the heathen hear the sad tidings."

every hour with selling books, medical work, preaching, and conversing." "The little chapel was crowded, daily, from early morning till two o'clock in the afternoon." They found two inquirers, and baptized one man, fifty-five years of age.

At Chang-Lok, where they found the chapel quite a good one, nine days were spent, "busily occupied, as at Yong Kau." Here, also, one person was baptized, a young man of twenty-five, who appeared very sincere and earnest. Mr. Woodin says of him: "He has improved mentally, morally, and physically since he made up his mind to be a Christian. In a very simple, straight forward way, he told me that when he had determined to become a Christian he was full of joy; everything seemed changed. He ate better, slept better, and his mind was full of good thoughts. He began to have self-respect, and the neighbors began to respect him, both of which things were lacking to him before. He is learning to read the colloquial hymns, and they are in his mouth a great part of the time. As far as we can judge, the Lord has wrought in him a good work, for which we rejoice. He was received to the tight as they could jam, all eager to buy. Brothers Woodin and Osgood handed out the books while I took care of the cash. They, working with all their might, could not well supply books fast enough. For half an hour there was scarcely a minute when there were not three or four calling for books, at once. After this the sales fell off, and we returned to our boat with 943 cash, most of which had come in small sums of from two to ten cash each. In all the rest of our trip we had not such another time in selling. Though this was in the night, and wine-shops were abundant in the place, we received no rude treatment, and saw no disposition on the part of any to mistreat us."

Mr. Walker also states: "One of the most pleasant features of the whole trip was the friendly manner in which we were everywhere treated. The eager demand for our books is of course due to curiosity, often stimulated by most ridiculous stories in regard to our ways and our powers of mind and body. Just think of a Chinaman, well educated, according to their standard, asking, in all seriousness, if it is true that we foreigners are able to see two or three feet into the ground!"

the authorities did not want us to go there. We arrived about eight o'clock and went directly to the Prefect's, sent in our passports and requested an interview. At last, after a delay of about two hours, the officer made his appearance, and inquired our business. We told him that we had come to sell books and heal the sick, and intended to remain for a few days. He said we must at once return to Foochow. We claimed our right to be protected; but as he positively refused to aid us, we had no help, but must leave. We were escorted by a guard of seventy soldiers, and sent to Foochow at the expense of the officer! I think this is the first time the Chinese officers have contributed to aid in sending forward the missionaries of the Cross.

"The language of the country we visited is a modification of the Mandarin, and in a few of the cities they seemed to have dialects peculiar to themselves. The people as a class seem to be more honest than those of Foochow, and in some respects the outlook is hopeful."

with greater joy and hope and courage than I ever felt before, in regard to my missionary work in India. I have not the first shadow of a misgiving as to the utility and advantage of every part and department of the work I am trying to carry on. All have their parts and functions in the one great work of saving souls. I shall try to do more, rather than less. I never enjoyed better health in my life, and I think I have never been able to give, consecutively and regularly, a greater number of hours in the twenty-four to hard work. But the variety I have in my work, and the real pleasure I take in every part of it, makes it all the easier.

"I think, as far as I can gather from talks I had with my helpers at our last monthly meeting, that they are all going to try and do more this year to bring in adherents from among the heathen. I have a few half dead and half alive men among my helpers, though I am sifting them out; but some are good earnest workers."

RELIGIOUS PROGRESS — BENEVOLENCE.

Mr. Rendall, in a brief letter dated January 7, says: "The Lord is working

ing. The meetings were well attended, and many voices were heard for the first time leading in the devotions.

"During the progress of the meetings we took up the subject of benevolence, in connection with the debt of our Native Evangelical Society, and the reported financial crisis in America, in its probable effect upon the funds of the Board. Much interest was excited. One schoolmistress (a widow) said to Mrs. Chandler, 'I will give to the American Board one month's pay' (seven rupees), and on the next pay-day she brought me the money. One English school-master (not connected with the mission) said he would give to the Native Evangelical Society five rupees. A catechist said he would give two rupees, and this catechist's son, a schoolboy, rose and said he would give the silver bracelets from his wrists, — the one on his right wrist to the Board and the one on his left to the Native Evangelical Society. The pastor said he would, with his son, give twenty-five rupees to constitute Mrs. Palmer a life-member of the Society, which he has done; and the bracelets were sold for nine rupees. I trust a new impulse has been given to the cause.

at all. I trust their misfortune will appeal to the sympathy of many who will be glad to send them aid. The pastor's house and chapel must be built; but first we will apply any aid sent to the relief of those made houseless and destitute by this calamity. Aid sent during the spring or summer will be available for providing shelter for them the following winter. We feel, as never before, the force of that verse in Psalm civ.: 'He looketh on the earth, and it trembleth.'"

"BORN AN ASIATIC — DIED AN AMERICAN."

The death of an esteemed native brother at Erzroom is thus noticed by Mr. Cole of that station, in a letter dated February 12: —

"What I wish to say in closing this letter might, perhaps, take some such caption as this: Born an Asiatic — Died an American! The subject was Bedros Agha, who was *the* man of our congregation, *the* beloved brother of this little church. He rested from his labors January 28th, after a lingering sickness of almost a year. He was a native of Arabkir, having moved here some years since, and often spoke in high terms of the

each other. I think I have met with no other Asiatic family where I could sing 'Love at Home' with such a feeling of appropriateness. Through all his sickness the wife showed such devotion to her sick husband as might well lay claim to blood of a different race. For the whole year she hardly left the house even to call on her nearest neighbors. She seemed to have a premonition that this was to be his last sickness, and she could not leave him.

"And he was so reconciled! 'The Lord's will be done,' he would say. 'If he is pleased to take me I am ready to go.' He gave utterance to a most earnest prayer that the Lord would bless the dear Board for sending the truth to him; and the missionaries, for instructing him in the way of life. Turning his eyes to me, he said, 'Thank you. The Lord reward you. Labor on. Do not be discouraged. The Lord will carry forward his work.' On the day of his death he talked as calmly with all the members of his household as if he were only going away, to return to them after a little time. I am about to die,' he said. 'If you love me do not weep. I am going to Jesus, and you come, too. There is room enough the death of the righteous, and let my last end be like his.'"

Mission to the Austrian Empire.

IMPORTANT MOVEMENTS.

Special Meeting of the Mission. Letters of great interest have been received from Austria, and somewhat entended extracts should be given here. Important decisions have been reached as to the work and stations of the mission, under such circumstances and with such unanimity that the brethren were constrained to feel, assuredly, that they were led of God, though in a way that had not been foreseen, and by influences, some of which were quite unexpected, and at first very trying. Mr. Schauffler wrote from Prague, February 14th:—

"Last week we three Prague missionaries felt constrained to send Brother Bissell [at Vienna] an urgent invitation to visit us, in order that we might confer together as a mission. He arrived here on Tuesday evening, since which time we have been constantly together, seeking the Lord's guidance, and endeavoring to

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of from 120 to 150. Quite a number come regularly, some of them members of the Prague Reformed Church, who are disgusted with infidelity, and are glad to hear the gospel, and some Catholics, who have inquired whether a church was to be formed, as they desired to become Protestants.

"Just before the Bohemian service was commenced, my wife invited in a few German children and commenced a very small Sunday-school in our parlor. The second Sunday some Bohemian boys happened along and were invited in. They eagerly accepted the invitation to come again, and though knowing little German, learned German verses and recited them perfectly. They brought in others, until my wife did not know what to do with them. The Lord provided. Three young ladies, two of them noble Christian girls, preparing to be teachers in Pastor Schubert's Seminary that is to be, were [ready to help.] Every Sunday the school has grown in numbers and interest, until last Sunday it numbered forty-seven. Several mothers and older sisters have come and begged the privilege of listening, too.

"Besides this Sabbath-school, and a good deal of very interesting private missionary work among our [illegible]

of the mission," of deliberations at the meeting, and of the singular way in which different minds, acting independently, had been led to the same conclusions, Mr. Schauffler says: —

"It was a solemn moment when, after Brother Bissell had offered special prayer, we unanimously adopted the following resolution, —

"'Inasmuch as it appears to be the will of the Master, indicated to us in a way not to be resisted, therefore

"'*Resolved*, That it is the unanimous judgment of this mission that the city of Innsbruck should be immediately occupied by brethren Clark and Bissell, with their wives, as a center of general missionary work in the Tyrol, and the city of Brünn by Brother Schauffler and wife, as a center of Christian labor in the German and Bohemian languages, with the understanding that the brethren Schauffler and Adams be, for the present, conjointly responsible for the work of the Board in Bohemia and Moravia.'

"Though we had commenced our meetings with a feeling of sadness at its immediate occasion, that feeling soon gave way to one of wonder and joy at the way in which the Lord himself was manifestly leading us. He was bringing good out

concurred in our views of the quiet way in which work should be commenced, and offered their aid in conducting Bohemian services in Brünn. They had been feeling very sad that while so much was doing for Bohemia, no one seemed to care for Moravia. They felt that our occupation of Brünn was in answer to their prayers for their poor, beloved Moravia."

Letter from Mr. Adams. Writing with reference to these matters on the 25th of February, Mr. Adams says: —

"I wish to call your attention particularly to the wonderful manner in which the thoughts of all of us were turned in one direction, and the wonderful unanimity of feeling with which we decided the matter. Brother Schauffler has given you the facts, but the whole chain of circumstances has made upon my mind such an impression of the reality of God's leading in the matter, and it is to me such a pledge of his future and continuing presence with us as a mission, that I find it difficult to think of the other causes which led us to the result. That Brother Bissell, in Vienna, whose feelings had, till within six weeks, been in favor of making *gle feeling*, should be compelled to decide as we did, or should *think* we were thus compelled, was not due to chance, but was the ordering of Him who is the leader of his people.

"The probable great advantage to the work of having the Tyrol at once occupied by us pressed upon us all very strongly. In fact, we did not feel that the question of brethren Clark and Bissell's going thither was a question even to be discussed. The stating of it was to us the decision of it, because God's hand seemed so evident in it all. But the question, 'Shall Brother Schauffler go to Brünn?' was not settled at once. From the first, I am sure, we were all of the same mind, and there was not a minute in which we could have decided it differently; but the objections were so great that we dared not do it at once.

"It was of course clear that if any one was to go to Brünn it must be Brother Schauffler. He is able to preach in German with perfect ease and fluency; in fact it is said that German people do not judge him to be a foreigner. This talent he cannot use to so good advantage here in Prague, while in Brünn the way is open

Help needed. "I am not in condition to do the work that presses here in Prague. As it looks now, the Sabbath-school will require much time, though we must ever remember the possibility that the priests will take the children away. The Bohemian service is in a very encouraging condition. As Pastor Schubert preached, last Sabbath afternoon, on peace with God (Romans v. 1), it seemed as if the Spirit's presence was to be felt. Our hall was *full*. I look for results, *manifest results*, to come from this work which God has put into our hands.

"Then there is a call for a Bible-class and prayer-meeting, which would, I think, be well attended, and there is also the large number of acquaintances which have been made, and which ought to be increased rather than diminished. Then the training-school should be started as soon as possible, etc., etc. But in view of it all, the great advantage of securing Brünn compelled us to say Brünn must be occupied, and all indications since that time only convince us that the decison was correct.

"I have found a person who can take charge of the Sabbath-school, and will always been harmonious, and it is a heavy blow to us, especially to my wife, that we are to be left here alone. But we cannot help, though personally sad, rejoicing with all our hearts in Him who has revealed to us so clearly his presence and his guiding hand. O that prayer unceasing might be offered for us by the churches of our native land."

Letter from Mr. Bissell. Mr. Bissell also writes on the same subject, February 27th: —

"I have only to say that I never in my life witnessed the manifestations of God's guiding hand more obviously and strikingly than in the results to which we have arrived. We simply said 'Yes,' to what the Lord showed us was our present duty. To have said anything else would have seemed to us all, simple disobedience and ingratitude. . . . .

"My doubt gradually changed into a settled conviction that Innsbruck was of more present importance to us than Vienna. And when to this conviction the equally settled, though quite independently-formed convictions of the brethren at Prague, and the special leadings

there, so far as *overstating* facts is concerned. Every one concedes that the service thus far is a great and unexpected success. More people attend — and they are largely men — than attend any other Protestant service in Prague. The congregations are quite uniform in size; the singing is general and hearty; and the effects of the movement are already beginning to be felt upon the dead orthodoxy and empty ecclesiasticism which everywhere prevail. Mrs. Schauffler's delightful Sunday-school, too, of about fifty German and Bohemian children, — the only Sunday-school in Prague, — shows what can be done when the effort is actually made in a spirit of Christian love."

Northern Mexico.

CONDITION OF THE WORK.

SINCE reaching Monterey, on the 15th of January, Mr. Herrick has written frequently, noticing the condition and prospects of the work in the field, as they appear to him. Extracts from several of his letters will be given, under their respective dates: —

portance of the work comes over me. I see the abundance and promise of the material at hand with which to raise a superstructure for Christ, — hundreds of quick, bright, intelligent men and youths walking these streets, hundreds who, with the aid of the spirit, may become lustrous jewels in the Saviour's crown.

"3d. The wide-spread reaction against Romanism as it is here, cannot but animate us. Thinking men are convinced of the hollowness of the national faith, and some are asking what is truth? Too many, alas, are casting anchor on the quicksands of unbelief; many leave religion to 'women and the priests,' dismissing it as something unworthy of their consideration; and many are fierce in their denunciations of the priests, who have no faith in anything save the ideal Roman Catholic Church. Would that this reaction had the tendency to drive them towards a purer faith. Yet this decadence of faith in the Romish church as it is seen here, coupled with the fact that there is no hope of a reformation, is greatly in our favor.

"4th. I am convinced that this is pre-eminently a faith-work. Nothing but an

about it, and as we had no service in Spanish at that hour, and I am of no use to the Mexicans until the language is mastered, I have taken the liberty to initiate such a service. The first meeting was a success. Forty-seven were present, — thirty English-speaking people. We sang familiar hymns, and they paid the best of attention. Mr. Beveredge was surprised and pleased. He thinks this new feature will aid us in reaching a higher class of Mexicans. We think of continuing it for the present if the attendance warrants it."

February —. "We have quite an interesting singing-school started. Every Tuesday evening we meet to learn new tunes and hymns. Twenty-five were present last week, and I quite enjoy teaching them. They develop considerable musical talent, and have already learned four new tunes — quite an addition to the ten or twelve hackneyed ones they before sing. How delighted we all would be if we had an instrument to accompany us, covering up the discords and imperfections. Our Sabbath-school is increasing slowly. Soon I hope to organize a class of Mexican children. Mrs. H. has an

this fair Republic torn from them without a struggle. The news from Zacatecas, Mexico, and Puebla, bearing on this point, I need not repeat. But 'Right the day must win.'"

Choctaw Mission.

MEETING AN APPOINTMENT UNDER DIFFICULTIES.

Dr. Hobbs wrote from Fort Smith, Arkansas, March 4: —

"I have been so busy since our 'big meeting' that I have found no time to write except when too tired. Friday before the last Sabbath of February I went to Green Hill, taking with me the three Indian girls that Mrs. Hobbs is training. When we arrived at the James Fork, about five o'clock, it was so much swollen by the rain that I dared not attempt to ford it, and went for help to get over at a bridle-path about half a mile distant, where the ford was more shallow, to which we cut a path for my carriage. It was dark when we were ready to ford, horseback. It rained a shower, and thun-

that they had decided to try to follow Jesus. Eleven of them were young men.

"Monday we could not leave, and we had our sunrise prayer-meeting, and I spoke on education in the morning, agriculture in the afternoon, religion in the evening. Tuesday morning we had our parting meeting, and about noon were taken over, myself on horseback, water within six inches of the horse's back. I was wet somewhat. The girls were taken over one at a time, in a kind of boat, and we came home that evening cold and wet.

"In regard to the meeting, although the weather and going were so bad, and everything outwardly was discouraging, yet at no meeting have I been so much encouraged. I left my wagon, harnesses, wet blankets, and other things, on the bank of the river from Friday evening till Tuesday noon, and I found them all safe, but wet and frozen. My horses, after a hard drive, had to be turned out to shift for themselves. Sabbath evening they swam the river, and were found safe Tuesday, ready to take us home."

MISCELLANY.

RIGHTEOUS INDIGNATION.

The "Record" of the Free Church of Scotland, for March, says: "A missionary bishop for Madagascar was lately consecrated in St. John's Episcopal Church, Edinburgh. Our readers all know something of the remarkable missionary history of that island. Under the auspices of the London Society, the work of evangelization has gone on there for many years; and such success has re-

helpless in the case, asked the aid of the Scottish bishops. They at once came to the rescue; and the Rev. Mr. Kestell-Cornish, having received consecration at their hands, is probably now on his way to Madagascar; not, we are quite certain, to coöperate with the Congregational missionaries already there, but to confuse the Malagasy with ideas about 'the Church,' which will not make them better understand the principles of Christianity."

"I love your work, and I love those who
d you in doing it. God *will* bless and
rosper you. We neither pray nor labor
r uncertainties, when we endeavor to
throne Jesus over a world he made, re-
emed, and rules as glorious Lord."

A TEACHER'S GIFT AND PRAYER.

If others would give as the writer of
e following note — a female teacher in
liana — has given, the treasury would
be empty. The note was dated
rch 7, 1874: —

'I inclose $250 as my annual donation
the American Board. Please apply
0 to the old work, and $100 to the
k in Papal lands. I do trust none of
se missions will be deserted, — that
ead of recalling any missionaries,
r number may be speedily increased.
ow that there is wealth enough in
churches; God grant that the stew-
of his gold may be found faithful.
teaching on a salary of $600, out of
h I have to pay my board and some
r expenses, and I must not neglect

it occurred to me that they might learn them and relate them to me, as I had no difficulty in understanding them. I arranged it in this way, — one pupil was to tell me the story of Abraham, another of Joseph, and still another was to tell me all she could of the incidents in the life of Jesus. The plan has worked nicely, for the children were interested, and I was perfectly astonished to see how correctly they related the stories. I have actually had to study up myself, they told me so many little incidents that I had forgotten. The plan worked well for their parents too, though I presume they sometimes wished the 'new teacher' back in America, for the little folks gave their fathers no peace. Their mothers did not know how, and the fathers must read to them, and tell them all about 'the men in the Bible.'

"I believe I shall continue to let them do the talking even when I am able to do it, for one great want of this people is, that they do not know how to tell what they do know. They are not at all diffident, only do not know what to say. My girls promised me last Sabbath that they would come to the school every Sab-

lugu country had only 23 converts; they have now 6,418. In Chota Nagpore the increase has been from 2,631 to more than 20,000, a little more than two thirds of whom are attached to Gossner's mission, the remainder being associated with the Society for the Propagation of the Gospel. The Christians of the American Episcopal Methodist mission have advanced from 305 to 1,835, or at the rate of 500 per cent.; the converts of the American Reformed Church have increased from 796 to 2,478, or more than 200 per cent.; and of the American Lutherans, from 367 to 2,470, or upwards of 500 per cent."

—— Mr. Baird writes from Monastir: "The fact that Macedonia and Thessaly are the noted provinces for brigandage, does not speak very well for the civilization. Murders are frequent, and lawlessness rife; much more so than around Eski Zagra. In P——, eight hours from here, the doctors won't go out after dark, because they are liable to be murdered. In this city, unmarried women, especially if young and pretty (and some of the Wallachs are very handsome), do not dare to go out on the street even in mid-

ployed." The Turkish Government has recognized the medical department of the college as a branch of the Imperial College at Constantinople; and the Egyptian Government decides to place the graduates on the same footing as physicians holding medical diplomas issued in the United States.

—— Mr. Dawson, of Chindwara, in the Central Provinces [India], wrote on the 16th of January that he had prepared and printed an elementary book in the Gondi language. He had also translated and printed the Gospels of Matthew and Mark in Gondi. Books being thus, for the first time, provided, Mr. Dawson is anxious to set up schools among these simple aborigines.

—— Dr. Templeton, writing on the 15th of January, mentions that he has been, so far, successful in setting up a female boarding-school among the Santals, an aboriginal tribe in Bengal. Six pupils have been received, and more are expected to come in from the villages around.

—— "A striking thing has occurred among a race of aborigines, living in

natives are in the habit of reading Christian works, although they have never come in contact with any missionary. This is true to the letter. We might say even more. Many not only read Christian works, but also revere Christ; and yet no misssionary ever taught them to do so. The secret influence of the spirit of Christ on the heart of Hindoo society is a fact of a suggestive character."

—— The journal of an evangelistic tour by a native preacher in Bengal, is given in the "Bengal Christian Herald." It appears that almost everywhere the preacher was received with respect, and, in most places, with kindness. The people often pressed the Christian to stay at their houses. They begged him to settle among them, and preach to them at leisure. The Mohammedans were still kinder than the Hindoos. A number of young men confessed with sorrow that they had no religion, but expressed an earnest desire to examine the claims of Christianity.

—— The people known as Syrian Christians, in Travancore, in the extreme south of India, say their church was planted by the Apostle Thomas. They number at

A deep sense of sin is felt in many places. The Scriptures are eagerly purchased and studied. 'Whenever they hear about the sufferings of Christ, they weep bitterly.'"

ARRIVALS.

Rev. J. S. Chandler and wife arrived at Madura, India, December 12, 1873, and Rev. W. S. Howland and wife reached the same place, after visiting his parents in Jaffna, Ceylon, January 7, 1874.

DEPARTURES.

Rev. Oliver Crane, of Morristown, N. J., Rev. Marcellus Bowen, of Springfield, N. J., Mrs. Flora P. (Stearns) Bowen, from West Hartford, Conn., and Miss Ardelle M. Griswold, of the Western Turkey mission, sailed from New York, March 8, in the *Cuba*, for Liverpool, on the way to Turkey. Mr. Crane, who has been twice before connected with the missions in Turkey, in view of the urgent necessities of the Central Turkey mission, his first field, cheerfully leaves his family

Sullivan co. Aux. Soc. N. W. Goddard, Tr.
Meriden, N. Barrows, 4 50
347 02

VERMONT.

Bennington county.
Bennington, 2d Cong. ch. and so. 39 00
Caledonia co. Conf. of Ch's. I. A. Howard, Tr.
Lower Waterford, Cong. ch. and so. 40 41
St. Johnsbury, Luke Spencer, 50 00—90 41
Chittenden county.
Westford, Cong. ch. and so. 22 00
Franklin co. Aux. Soc. C. B. Swift, Tr.
East Berkshire, Cong. ch. and so. 13 00
Orleans county.
Glover, Cong. ch. and so. 24 00
Lowell, Cong. ch. and so. 5 50—29 50
Rutland co James Barrett, Agent.
West Rutland, Rev. J. K. Williams, 10 00
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.
Chester, Cong. ch. and so. 18 00
Woodstock, 1st Cong. ch. and so. 26 13—44 13
248 04

Legacies.—Berlin, Rev. Truman Perrin, by S. F. Nye, Ex'r, in part, 50 00
Georgia, Susan G. Bliss, by H. M. Stearns, Trustee, add'l, 28 57—78 57
326 61

MASSACHUSETTS.

Barnstable county.
Centreville, Cong. ch. and so. 9 67
Yarmouth, Cong. ch. and so. 84 50—94 17
Berkshire county.
Pittsfield, a member of 1st Cong. ch. 2 00
Sheffield, Cong. ch. and so. 8 25—10 25
Bristol county.
Fall River, 1st Cong. ch. and so., to const. Mrs. F. L. Slade and Andrew Borden, H. M. 230 18
Essex county.
Andover, South Cong. ch. and so., m. c. 32 02
Middlesex Union.
Dunstable, a friend, 2 00
Tyngsboro, Evan. ch. and so. (for 1873), 28 78—30 78
Norfolk county.
Foxboro, D. Carpenter, 100 00
South Braintree, Cong. ch. and so. m. c. 5 29
South Weymouth, 2d Cong. ch. and so., to const. Ellis Weeks, H. M. 100 00—205 29
Old Colony Auxiliary.
Rochester, a friend, 25 00
Plymouth county.
Hanover, 4 Corners, Rev. T. D. P. Stone, 5; Mrs. Robert Sylvester, 5; 10 00
South Plymouth, 2d Cong. ch. and so. 2 67—12 67
Suffolk county.
Boston, Phillips' ch. 886, m. c. 53; Highland ch. 484 43, m. c. 34.19, to const. Rev. A. E. Dunning and F. C. Russell, H. M.; Park st. ch. 263.01; Union ch. 250.85; Central ch. 249.78; Mount Vernon ch. 150; Vine st. ch. 100, m. c. 18.80; Central (Jamaica Plain), 18; Trinity (Neponset), 16.66; Maverick ch. m. c. 13.18; Evan. (Brighton), 10; H. B. H. 40; F. B. P. 10; An old friend, 10; Cash, 10; a friend, 5; a friend (Num. v. 7 and 8), 5; 2,627 90
Chelsea, Central Cong. ch. and so. m. c. 32 02—2,659 92
Worcester co. North.
Winchendon, North Cong. ch. and so. 170 72
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Auburn, Cong. ch. and so. 51 04
Princeton, Cong. ch. and so. 18 00—69 04
———, M. P. 500 00
———, a friend, 50 00
———, a friend, 5 60
7,044 89

Guilford, Mrs. Lucy E. Tuttle, 50 00
Middlebury, Cong. ch. and so. 35 38
New Haven, 1st ch. m. c. 12.26; North ch. m. c. 9.50; a friend, 1.50; 23 26
46.82 ack'd last month as from 1st church, should have read thus,—"Annual Meeting, balance, 46.82."
South Meriden, Cong. ch. and so. 9 65
West Haven, Cong. ch. and so. m. c. 5 57
West Meriden, E. K. Breckenridge, 3 00
Wolcott, Cong. ch. and so. 5 50
Woodbridge, Cong. ch. and so 90 00—245 33
New London co. C. Butler and L. A. Hyde, Trs.
Bozrah (Fitchville), Mrs. Sherwood Raymond, to constitute SHERWOOD RAYMOND PEABODY, H. M. 100; Rev. N. S. Hunt and family, 20; 120 00
East Lyme, G. H. Webb, 10 00
Lebanon, Exeter ch. and so. 36 51
Ledyard, Cong. ch. and so. 32 64
New London, 2d Cong. ch. and so. m. c. 7 83
Norwich, Broadway ch. and so. 6 87—213 85
Windham co. Rev. H. F. Hyde, Tr.
Chaplin, Cong. ch. and so., to const. J. W. LINCOLN and Mrs. MARY J. GRIGGS, H. M. 129 15
Woodstock, 1st Cong. ch. and so. 38 73—167 88

1,171 53

NEW YORK.

Brooklyn, Church of the Pilgrims (A. Baxter, 500; R. P. Buck, 500; S. B. Chittenden, 250; John S. Ward, 100; G. D. Pitkin, 25; A. Matthewson, 3), 1,378; Clinton Avenue ch. E. Thompson, 100; 1,478 00
Buffalo, T. D. Demond, 10 00
Busti, Mrs. K. Wilson, 5; Miss Ellen Wilson, 5; 10 00
Butternuts, Rev. A. Wood, 10 00
Catskill, I. R. Day, 25 00
Denton, Presb. church, 12 50
East Otto, Cong. ch. and so. 10 00
Eaton, Cong. ch. and so. 36 59
Flushing, John Lockie, 10 00
Medina, 1st Cong. ch. and so. 10 00
Newburgh, Welsh Cong. ch. and so. 5 00
Oberlin, Rev. R. T. Cross, 10; Homer Johnson, 10; 20 00
Toledo, 1st Cong. ch. and so. 296 00
———, a friend, 2,000 00—2,605 17

INDIANA.

Fort Wayne, Plymouth ch. and so. 41 50
Stockwell, Martha L. Newcomb, 150 00—191 50

ILLINOIS.

Altona, Cong. ch. and so. 10 00
Du Quoin, G. F. Foster, 12 50
Galesburg, 1st Ch. of Christ, 117; Mrs. B. F. Wheeler, 5; 122 00
Lyndon, Mrs. H. B. Deming, 1 00
Mattoon, Cong. ch. and so. 20 00
Newark, Horace Day, 5 00
Plainfield, Cong. ch. and so. 5 00
Princeville, Elmira Jones, 15 00
Quincy, Mrs. Mary Ballard, 10 00
Sandwich, Cong. ch. and so. 25 65
Wheaton, 1st Ch. of Christ, 3 77
Woodburn, Cong. ch. and so. 55 20
Wyanet, Cong. ch. and so. 4 10—289 22

MISSOURI.

Greenwood, Chapel, 1 25
Kansas City, 1st Cong. ch. and so. 43 85—45 10

MICHIGAN.

Flint, 1st Cong. ch. and so. 26 03
Pleasanton, Cong. ch. and so. 5 00
Pottersville, Mrs. B. Landers, 5 00
Richland, 1st Cong. ch. and so. 33 69
Romeo, Cong. ch. and so. 70 26
Webster, Cong. ch. and so. 18 40—158 38

MINNESOTA.

Duluth, Pilgrim Cong. ch. and so. 10 65
Hastings, a friend, 5 00
Lake City, Cong. ch. and so., add'l, 1 00
Minneapolis, Vine st. Cong. ch. and so. 4.54; L. B. Graham, 10; 14 54—31 19

IOWA.

Cass, Cong. ch. and so. [illegible]

Mahratta Mission, T. Graham, 28; H. S. D., 22.40; Col. Tripe, 5.60; Gawabia, 15.12; A. K. Nairne, 1.12; a friend, 109.67; 181 91
Sandwich Islands, Hilo, Native ch. coll. 112, Mrs. L. B. Coan, 11.20, 123.20; Honolulu, E. K. Bingham, 11.20; 134 40
Syria, a member of the Syria Mission, in memoriam, 5 00

MISSION WORK FOR WOMEN.

From Woman's Board of Missions for the Interior.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer. 1,246 29

From Woman's Board of Missions.

Mrs. Dillingham, Honolulu, S. I., Treasurer.

For support of Mrs. Hiram Bingham, of the Gilbert Islands, 448 00

MISSION SCHOOL ENTERPRISE.

Maine. — Lyme, Cong. s. s. 11.20; Norridgewock, Cong. s. s. 26.75; 37 95
New Hampshire. — Amherst, Cong. s. s. 25; Auburn, Cong. s. s. 8.36; 33 36
Vermont. — Juvenile Miss'y Society, 2 00
Massachusetts. — Boston, Old South s. s. 25; Woburn, 1st Cong. s. s., for a student at Amanzimtote, 50; 75 00
Rhode Island. — Tiverton, Cong. s. s. 8 00
Connecticut. — Greenville, Cong. s. s. 50.01; North Coventry, Cong. s. s. 20; South Windsor, 1st Cong. s. s., for a student under Dr. Raynolds, Eastern Turkey, 40.50; 110 51
New York. — Rodman, S. S. Miss'y Society of Cong. church, 49 66
New Jersey. — Newark, 1st Cong. s. s. 70 00
Ohio. — Gambier, Mission Circle, for "Pakkiam," Madura, 20; Huntington, Cong. s. s., for the Gilbert Islands, 12; 32 00
Illinois. — Aurora, Annie P. Cheney, 1 00
Missouri. — St. Louis, Class in 1st Cong. s. s. 10 00
Wisconsin. — Beloit, 2d Cong. s. s. 18.10;

MASSACHUSETTS.

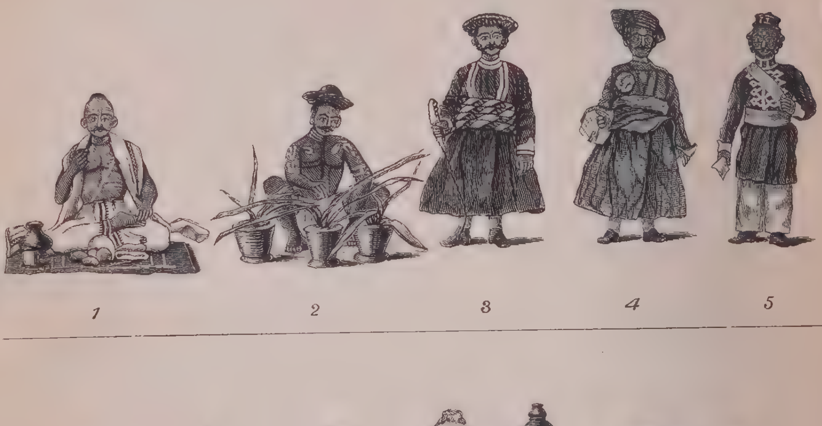
Andover, West ch. and so. 61.18; South Cong. ch. and so. 32 25; 93 43
Amherst, 1st Cong. ch. and so. 58 96
Auburndale, Mrs. Sewall Harding, 5 00
Boston, Park st. ch. and so. 581.92; Union ch. and so. 549.44; Phillips ch. and so. 284.10; Old South ch. and so. 188; a tithe doubled, 25; H. B. H. 10; F. B. P. 5; 1,643 46
Chester, 2d Cong. ch. and so. 7 70
Dunstable, a friend, 2 00
East Longmeadow, Cong. ch. and so. 20 00
Easthampton, 1st Cong. ch. and so. 15 00
Holyoke, 2d Cong. ch. and so. 6 50
Melrose, Ortho. Cong. ch. and so. 85 50
Monson, Rev. D. N. Coburn, 5 00
Natick, 1st Cong. ch. and so. 166 00
Palmer, 2d Cong. ch. and so. 10 47
Rochester, a friend, 50 00
South Wilbraham, Dea. S. Sessions, 3 00
South Plymouth, 2d Cong. ch. and so. 20 00
Springfield, 1st Cong. ch. and so. 16 58
Westhampton, Cong. ch. and so. 20 50
Whately, Cong. ch. and so. 25 00
Woburn, 1st Cong. ch. and so. 52 00
Worcester, Central ch. and so. (of wh. 25 for supply of pulpit), 75 77—2,381 87

RHODE ISLAND.

Barrington, Cong. ch. and so. 100 00
Little Compton, Rev. A. M. Rice, 20 00
Pawtucket, a friend, 50 00
Tiverton, Cong. ch. and so. 6 00—176 00

CONNECTICUT.

Guilford, Mrs. Lucy E. Tuttle, 50 00
New Haven, Mrs. E. G. Baldwin, for Mexico, 5 00
New London, a lady of 1st Cong. ch. 50; 2d Cong. ch. and so. 153 27; 203 27
North Coventry, A. Kingsbury, 20 00
Norwich, 1st Cong. ch. and so. m. c. 15 66
Salisbury, Lucy S. Clark, 2 00
Thompson, S. 2 00
Wilton, Cong. ch. and so. 25 00—322 93



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THE

MISSIONARY HERALD.

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CASTE IN INDIA.

BY REV. H. J. BRUCE.

IT is generally admitted that the system of Caste is the most formidable obstacle with which the missionary in India has to contend. At every turn he meets it, in some of its forms; in every effort he has it to encounter; and in his preaching he is aware that, however impressive the truth may be made, these impressions will generally yield to the fear that, if the truth is received, it will in some way affect caste relations. The bonds of caste are as bands of steel,

The divisions of caste vary somewhat in the different parts of the country. Generally speaking, those who are engaged in the same occupation or trade, belong to the same caste. Thus the gold-smiths, the coppersmiths, the blacksmiths, the carpenters, the tanners, the weavers, the cultivators, and many others, each have their separate caste, and in their intercourse with each other are restricted by inexorable law. In a volume on caste published by the Bombay Government, in 1827, about one hundred and twenty-five different castes are named and described; and this includes only those that are found in the Bombay Presidency.

In personal appearance there is a great difference to be seen in persons of the different castes, especially in those belonging to the extremes of the social scale, as is the case in any community. It is difficult, however, and often impossible, to determine the caste standing of a man from his personal appearance, apart from any peculiarities of dress that may belong to his caste.

The complexion of the people differs greatly, some of them being very light brown, and others very dark brown in color. It may be true, in general, that the people of the higher castes are of lighter complexion than those of the lower; but the complexion of a man cannot be taken as an indication of his rank. I have seen Brahmins, at the head of the social system, who were very dark in complexion, and on the other hand a Mang, one of the very lowest, who was comparatively light. The Brahmin, however, would be at once distinguishable not only from his Brahminical dress, but from the brighter and more intelligent expression of his countenance.

The engraving represents a number of the castes and occupations of Western India. The following is a brief description of each: —

number about one hundred and fifty thousand, and are mostly found in Western India.

9. A Parsee servant, bringing water.

10. A native woman, with two water vessels on her head, one above the other. This well represents the dress of the women in Western India. The bracelets upon her wrists are considered quite essential by all classes.

11. A dhobi, or washerman, carrying his clothes to the river to wash. The washing is performed by beating the garments upon a stone.

12. A Mussulman water-carrier. The water-bag under his arm is made of the skin of an animal.

13. A dancing-girl, or religious prostitute. Many of these are attached to the heathen temples. The god Khundoba alone has some sixteen hundred such "*wives*" to do his service.

14. A Hindoo religious mendicant. The beads in his hand are for counting the number of times he repeats the names of his gods. The vessel at his side is a gourd-shell for receiving flour. His body is besmeared with ashes taken from the altars of the gods. These mendicants are worshiped by the people. If the people refuse to give to them they pronounce a curse upon them, which is greatly feared. He is called a Birāgi.

15. A religious mendicant of another sect — a Gosāvi.

16. A sweeper, or scavenger.

17. A common man from the jungle; well illustrating the dress of the poorer classes.

18. A woman from the Wadāri caste. These resemble a band or camp of gypsies, living in little huts made of mats. They form their encampment in the

per month. Thus it appears that the whole sum which must be received between the first of May and the first of September, for both branches of the work, to enable the Board to close its year without embarrassment, can hardly be much less than $258,000. If we deduct $8,000, as about what may be received from permanent funds, and $40,000 as what may be *hoped for* from legacies, there will still remain $210,000 to be secured from donations. This is $92,511 *more* than was received from the same source in the same time last year, while for each one of the last four months the receipts have been *less* than for the corresponding month of 1873.

It will thus be seen that the difficulty has become urgent, and that it is time, not for the officers of the Board only, but for all its friends, to consider carefully what can be done. The case is the more trying because events which have served of late to diminish the ability of many of the best friends of the Board, and have thus tended to bring about the present embarrassment, — the great fires in Chicago and Boston, the financial crisis of last autumn, and the depressed condition of business generally, — are still felt in their influence. Many of those who have given, and would still gladly give, largely, feel unable to do so now. It seems, therefore, more needful than ever before, to reach and move the many small contributors, and the very many non-contributors in our churches. If all those who have been accustomed to give annually a very small sum could be induced now to double that sum, — as doubtless most of them might well do, and if the many who have given nothing could be led to make even a small offering, — certainly *if each would give a single dollar*, the present embarrassment would be removed at once.

But how can such persons be reached with the facts in the case? Few of

the churches should not now trust to the liberality of the few. Unless a *general* effort shall now be made, there seems no prospect before the Board but that of a large and most embarrassing debt at the close of its present year. Friends of Christ, shall this be permitted?

WHAT THE PRESBYTERIANS HAVE DONE.

THE financial year of the Presbyterian Board of Foreign Missions closed on the 1st of May, and a summary of results presented in the "New York Evangelist" is most cheering. The year began with a heavy debt of $128,000. By special efforts for the purpose, this debt has been reduced to the small remainder of $4,499! The regular receipts, so far from having been reduced by these special contributions, were advanced to $495,547.70; $40,000 more than for the previous year. The whole amount contributed to the Board within the year was $617,586.83. Of this, $87,000 was received from the Woman's Boards.

"God loveth a cheerful giver"; and "the year has been one of widely diffused blessing and progress." "The whole number added to the mission churches was about 1,400, an increase of about 25 per cent. on the previous church-membership."

MISSIONS OF THE BOARD.

If you do not come to help us, we do not wish you to come at all.' In another small village the bishop was received to the home of one of the head-men. As this man was lighting his cigarette to smoke in the presence of the bishop, an attendant of the latter began to upbraid him for showing such disrespect to his superior; but the man coolly claimed the right of smoking when and where he pleased in his own home, adding, that the bishop could leave if dissatisfied.

"These facts show a great change in the feelings of the people since they received their long-sought spiritual leader, about a year before. They expected one who would aid them in making real progress; they find themselves with a shepherd who only seeks the fleece.

"The bishop of Philippopolis is a man of more years and force of will, though not a man of more wisdom. When in Panagareshte, — where, in years past, there has been very decided persecution, — he called to him two of the Protestants, one of whom has been our bookseller, and upbraided them for leaving the church of their ancestors. They re-

you tell me how to find the way?' The bishop had no answer to give. He simply clapped his hands, as a call for coffee to be brought in, and so the interview ended. The head-man at whose house the conversation took place was present, and was exceedingly surprised that a woman could so silence the bishop. He afterwards called her to his home and had a long private talk with her, in which she preached to him Christ.

"The Bulgarian party in Philippopolis are becoming weary of their bishop. One of their leading men recently complained that they received no benefit from him, though he was continually calling for money. Meantime the Bible and other religious works are being circulated and read; and cases of inquiry, in different places, show that the leaven is working, and seem to us indications of an early and wide evangelical work among this people, to which we are looking forward with confidence."

Mr. Page wrote from Samokov, February 21: "The church here is occupied to-day in examining candidates for ad-

chased for chapel and school has been repaired, and is commodious and comfortable. One half of the entire expense having been raised by the people, Dr. S. secured the other half among personal friends in America. The audience on the Sabbath now numbers 160, including children. Pastor Serope, formerly of this city, is greatly encouraged by the increased attention, and by new accessions of thoroughly interested persons. The school, which now numbers 70, is doing not only a good work for the children, but is an efficient means of removing the prejudices of their parents, and opening avenues to their homes and their hearts. The friends at the neighboring village of Jerrakh, having provided a suitable house at their own expense, we sent them a man at the beginning of winter, who performs the double function of preacher and teacher. He has from 20 to 25 scholars, and about an equal number of hearers on the Sabbath. We hope a church may be formed soon, to embrace the friends in both these villages. It is hoped that by uniting together in this way, they may be able to pay the required portion of their pastor's salary."

the arrest of the work on our building, — and seeing what an ornament the modest little belfry attached to our building is, they undertook to build a similar one on one of their old churches; but after making some progress, such a storm of opposition was raised that the government finally stopped the work, and now, for many weeks, a very sharp lawsuit has been going on, supported on each side by great personal and pecuniary influence, and both parties are awaiting a decision from Constantinople, with great anxiety. The cause of the Greeks is just. They are simply brought in contact with that old Turkish fanaticism which was all-powerful fifty years ago, and is still strong enough, in many places, to make an earnest fight against religious toleration. The wonder is that our work should go on so smoothly, and then, before it was nearly done, our powerful neighbors should be compelled to fight this battle.

"We are not yet able to use the large audience-room on the upper floor, for it is not yet glazed. The large school-room, however, answers very well. Yesterday

try, is Turkish, in the Arabic character, and many are anxious to study that. We have, also, scholars in the three languages, Turkish, Armenian, and Greek. We have two teachers, and eight boarders, besides the teachers.

"Rarely can you find, in this country, in school, a more mature company of girls than these. Three of them are members of the church, and on the week of prayer, three others expressed a purpose to begin a new life."

ADMISSIONS TO THE CHURCH.

"Yesterday was a very interesting day in Talas. We have no church here, but those who are believed to be renewed persons have been received to the church in Cesarea. Some time ago a committee was appointed to attend examinations here. Three lengthy sessions were held, twelve persons were examined, and eleven — of whom nine were females — were accepted; and yesterday, before a large congregation of Greeks and Armenians, they declared their faith, and, by solemn covenant, enrolled themselves as members of the evangelical church. One of have heard of the signs of progress which encourage us here. Five times as many persons have become Protestants within two years past as in all the twelve years preceding, and more than two thirds of these have come in within nine months past. The extinct church in this city will, we hope, soon be resuscitated, and on a better basis, I trust. Our sales of Bibles and other religious books during the winter, have been better than ever before. The three week-day prayer-meetings have been steadily full and well sustained, and the Sabbath services more largely attended than I have ever seen them before. A society among the young men is doing good service as a missionary society, and holds a weekly meeting for the discussion of practical religious topics, and for comparing notes on work done during the week."

Eastern Turkey Mission.

VISIT TO MOSUL — PAPAL INFLUENCE.

In November last Mr. Andrus, of Mar-

schools, containing some 500 pupils. Upon these they spare no expense. They teach Arabic, Turkish, French, embroidery, knitting; and are profuse in *awards*, and the use of school-books without expense to the pupils. A large and well conducted press establishment proves a great auxiliary to their school organization.

"Under so large a shadow it is very difficult to work the institutions of the small Protestant community over to a self-supporting basis. The schools just established, in self-defense, will need outside aid for some time to come, owing to the feebleness of the community and the powerfully adverse influences of the Propagandists, and the Chaldean and Papal Syrian communities. We shall strive to bring these schools toward a self-supporting basis by rendering them superior in the *range* of studies and the *mode* of instruction. We cannot attempt embroidery and the *fine* arts, though with the mass of this people the 'bread and butter sciences' are the most taking.

"In the face of all the difficulties there is much to encourage. The fact that for fifteen years this little handful of a Prot- question whether there could be found any community at home in which Bible knowledge is more *general* among its members than it is in this community.

"Although the churches have given up the thought of sending out any more *missionaries* for Mosul, let them not cease to *pray* for that *little* people 'among the thousands of Israel.' There is yet a great work to be done in that city — Protestantism and Papacy contending for the souls of men within its walls, and for the possession of the villages that lie around it. Papacy has the start of us, but we will remember that the race is not to the swift, nor the battle to the strong; and that in God's time the little one shall become a thousand, and the small one a strong nation."

Mahratta Mission — Western India.

WHITENED FIELDS — WOMAN'S WORK.

WRITING from Satara, January 24, Mr. Winsor said: "We have recently returned from another tour in a part of our field, and the manner in which the people have

the work of religious instruction; and it is owing to their efforts that so many native women are brought into the church, and are afterwards so well instructed in religious truth. Without neglecting their household duties, they somehow *make time* for this work, and devote themselves to the instruction of the native women and girls, as their husbands to preaching among the men. This is matter of great joy, and the Lord will surely reward them for this service."

CONVERTS — INQUIRERS — THE MAGIC LANTERN.

Mr. Fairbank wrote on the 14th of February, from Amrapûr: "We have been encamped here, 34 miles northeast from Ahmednuggur, for several days. It is a good center for our work. Four men from the Mahārs of this village were received to the Dedgav church in January, and their wives, with others, have asked to be received. Two or three of the Mahārs of Sākegāw, three miles south from here, two interesting and influential young men of Shavgāw, six miles northeast, and two men of Malegāw, four miles northa street audience of twenty-five and keep it for a quarter of an hour; but more than six hundred sat for an hour and a quarter, with decorum and silent attention, while I discoursed of natural theology, temperance, true morality, and the Christian truths that cluster around the story of the Prodigal Son."

ITEMS FROM REPORT.

Reporting "Ahmednuggur, and the Southern and Western Districts," for 1873, Mr. Bissell states: "The number of additions to the churches of the mission is 116; the net gain in membership for the year, 78; the present number of members, 707. The amount contributed by the churches, for the support of their pastors, and other religious purposes, is 1,974 rupees" ($987). There were six pupils in the theological class at Ahmednuggur. At the close of the term, three of them were licensed to preach the gospel, "by the assembly of pastors and delegates of the churches." These have been stationed at three important centers, — one as pastor at Sholapoor, — two others, though not now coming forward for licen-

may be extended. Most wonderful and impressive to my heart seemed the providence of God, which had brought me there again so changed.

"After the conference, I went on to the northeast and visited Bithoor, where, forty years before, as a child, I played with 'Náná Sáheb.' In the mutiny of 1857, he cruelly and treacherously slaughtered, at Cawnpoor, a company of defenseless Europeans, not men only, but helpless women and innocent children. Seeing the memorial-garden and pillar at that place, brought before me as it were the picture of Náná Sáheb and his deeds. And again I thought, how wonderful, that of us who were playmates in boyhood, one should have perpetrated such cruel deeds, and the other should weep over the memorials of his cruelty! Further on, at Lucknow, Delhi, Agra, Lodiana, and other places, many Christians lost their lives as witnesses for Christ. But their blood seems to have been like a useful fertilizer applied to the soil of men's hearts; and it made ready for cultivation and fruitfulness the garden of the church. Seeing how the missions in those provinces have prospered since that time, I

missionary courtesy, not to say of common honesty, in efforts to build up simply their own church and denomination, no matter at what cost to other churches or to the cause of "pure" religion; for this purpose, passing by wide unoccupied fields, that they may reap where others have sown, and gather their ripening harvests. Other missionaries probably feel, also, and rightly, that "friends wish to know their trials and difficulties"; and it may be best to present here some of the statements which have been made on the subject referred to. Mr. Bissell writes:—

"In our last report, reference was made to the course of Bishop Douglas, in sending agents of the S. P. G. [Society for the Propagation of the Gospel, English 'High Church'] into the Ahmednuggur districts. We have no wish to dwell upon the topic this year. The whole evangelical Christian world is protesting against such intrusions, and hence there is the less need of our saying much now. But there are many friends of our mission, who sympathize with and help us in our work, and who wish to know the trials and difficulties we meet, as

ever, has no such scruples. At his recent visit to Ahmednuggur, he showed us the repeated discourtesy of receiving to confirmation and communion those under excommunication from our churches. We are not disturbed at being thus ignored; if we are a church of Christ, the disrespect is to Him as well as to us, and he will know how to deal with it; but the spiritual injury to those who are thus received, and to the cause of Christ, which suffers through unworthy members, is incalculable.

"The report of the S. P. G. speaks of the large number of baptisms by their missionary in this district the past year. As this is the first year of his residence here, it will be evident, on a moment's reflection, whence these persons came. When baptism is substituted for regeneration, and ritualism for religion, it is not hard to find candidates to be baptized. There are thousands around us who believe Christianity to be true, and want the salvation it offers; but they are not ready to give up sin, and come under the restraints of a holy life. To such men it is no doubt pleasant to learn that learned Christ.' These rights are as sacred in his sight as his love for his people is fervent. A wrong persisted in does not in time become right; and protests disregarded are not therefore nullified. Every work in the end will develop the legitimate fruits of the principles by which it is carried on. To build up a true church of Christ, and at the same time ignore his own law of brotherly love, is impossible. We leave the results of this intrusion with Him who is 'faithful and true.'"

Mr. Fairbank wrote on the 30th of November last, while on a tour in the Ahmednuggur Districts, mentioning the baptism at Wāmborī of a man (Jiwaba) and his wife, and on the 3d of December added: "Mr. ——, the catechist of the Society for the Propagation of the Gospel, now stationed here, came to me and complained of my having interfered with their operations, for Jiwaba was one of his catechumens! I answered by asking him how he could have received him to his class of catechumens, as he had been examined for admission to our church before that class was formed — and before

away he had married a young wife, his old wife (and her children and grandchildren) still living with him. We saw the young wife, so I gave him up. The two wives were there when K. was baptized by Mr. ——. Yet they say that they do not receive persons with two wives, 'the one last married must be put away.' Mr. —— has shown that he has two sides, and these things are thick with thorns for us. Unscrupulous, requiring [of candidates] only to commit the Lord's Prayer and the Ten Commandments, offering worldly inducements, trying to decoy our church-members and mission agents, giving salaries double, in some cases, to what we should give or did give the same men, the S. P. G. is our great hindrance in bringing our churches up to the state of self-support and spirituality we desire, and that they are gradually tending to."

Madura Mission — Southern India.

THE FORTIETH YEAR.

THE report from this mission, for 1873, gives the present number of churches as report the work of the fortieth year of the mission's history. Well may we exclaim, 'WHAT HATH GOD WROUGHT!' when we compare things as they were forty years ago with the present — with the churches and pastors and schools and institutions of learning, with the number of nominal Christians and the large body of communicants. Especially is this exclamation right and proper when we call to mind the saying of the devoted Henry Martyn: 'Truly if ever I see a Hindoo a real believer in Jesus, I shall see something more nearly approaching to the resurrection of a dead body than anything I have yet seen'; and if we also recollect the vivid description, by Macaulay, of the people of Bengal, which applies far too much to the Hindoos generally, namely: 'Courage, independence, veracity, are qualities to which their constitution and their situation are equally unfavorable. Large promises, smooth excuses, elaborate tissues of circumstantial falsehood, chicanery, perjury, forgery, are the weapons, offensive and defensive, of the people of the lower Ganges.'

"Seeing the changes God has wrought

"After traveling about four hundred miles, they fell in with our helper Kno, who was on his return from Peking. They met at an inn, ten miles north of here, and heard the *glad tidings* from his lips that evening, as he opened his pack of books and offered them to the travelers. They asked to accompany him as he traveled the next day, and all the way they inquired and talked about salvation through Christ, and received the truth joyfully. They could not remain here more than a week, for they had promised their families that if they *ever* came back to them it would be within two months. The four converts with me thought it wise to baptize them, though the time was so short, and I felt so too. One can read some, the other scarcely at all. Such a *happy* face as the latter wore I have never seen a Chinaman wear before! Could I ask for joy of a richer kind than this that a merciful and tender Father is giving me? Plead with God for his continuous blessing on my unworthy labors. It seems to me, as it has for some weeks past, that I was never less worthy of this commission than now.

It has succeeded. As the T'ai P'ing rebellion, after protracted efforts and revolting scenes of bloodshed and devastation was finally extinguished, so have the Mohammedan rebellions in the southwest and in the northwest of China, at last been crushed, and the many myriads of the Chinese throughout the eighteen provinces of the Empire are now at peace. What an opportunity is here presented for the activities of the Christian church! One people, one language; the Bible and religious tracts already prepared; toleration for Christianity granted; a beginning of the work of evangelization made at various points, from Kalgan, on the great wall, to Canton, in the south!

"If pilgrimages to France, and to Rome, and to the cities in which were of old the seven churches of Asia, savor of superstition and idolatry, surely to preach the gospel in this age throughout China, and to use all self-denial and vigorous effort, and to incur all danger and hardship in doing it, is the reasonable service of the Protestant church.

"Something is doing in this line of effort. Young men are nobly carrying for-

in our work. Yet no one seems to be anxiously seeking to know the way of life.

"The old students of the Training-school are doing well. One or two of the new and untried ones have left us. Two pupils in the boys' school are in an interesting state of mind. We hope they are being led by God's Spirit.

"Our church-members have just taken a new start in the matter of benevolence. They had been gradually getting lax, but we have made a strenuous effort to bring them up to the old standard, and with pretty good success. So we have a few things to encourage."

Japan Mission.

"BEHOLD, HE PRAYETH."

Mr. Davis wrote from Kobe, February 17th: "Last Sabbath we had, in Osaka, a congregation of forty Japanese; all the room would hold. After talking an hour, I called upon a young Japanese, a member of the church in Yedo, who is now teaching in Osaka, to offer prayer, and can, if they are earnest Christians, exert an influence in favor of Christianity such as no one else can exert. Dr. B.'s influence is a great help to us in many ways. If one, two, or three others like him, regular, skillful physicians, could be secured and sent out, I feel that a great and open door of influence could be entered."

Mr. Taylor wrote from Kobe, at some length, on the same subject, February 28th. Space can be taken here for but a few paragraphs of his letter. He states: "The district west of here, along the north shore of the inland sea, is very thickly populated. There are several large cities and numerous small villages. The prejudice against Christianity in this district is very strong, and the opposition to its introduction into the country bitter. As the Japanese very much desire the introduction of modern science into the country, and especially as the native physicians are anxious to avail themselves of any opportunity to see and learn European methods of medical practice, Dr. Berry thought it wise to test the efficacy

permission has been granted. These are to be charity hospitals, where the sick poor are to receive treatment. This is a new thing in Japan; but they see it is a good thing, and they lay hold of it with alacrity. Thus they are being taught to take care of their own poor.

"All this is done by the Japanese themselves, as the result of the light and influence brought to them through medical work; thus preparing the way for the introduction of the gospel."

Dr. Berry wrote himself, February 18: "Our efforts in Shikama *Ken*, where I have made two tours (the last one accompanied by Dr. Taylor), are highly encouraging. The plan of requiring that the medicines dispensed to the sick poor be paid for by the wealthy is working admirably. Besides paying for all the medicines prescribed during each trip (amounting, the last time, to about $50), they have raised $2,500 for three charitable hospitals, which we hope to have under full headway within six weeks. It is easy to see what the influence of such a course will be upon the question of self-support ever, the interest seemed to increase, when the attendance became regular and the pupils studious. The scholars are of all ages, from five to fifty years; and embrace those from the higher as well as from the lower walks in life. Last Sabbath the attendance numbered forty-three. I am told that this is the first Sabbath-school conducted in the Japanese language in the Empire; certainly I know of no other. Our greatest want now is suitable reading matter, of sufficient variety, for the scholars. My native teacher, Mr. Maida, who, with some assistance, is able to translate very accurately, is now at work on the pamphlet—'Salvation in Jesus.'"

Micronesia Mission.

A NEW OUT-STATION—PLEASANT NEWS FROM EBON.

BRIEF letters have been received from Mr. Bingham, of Apaiang, and Messrs. Snow and Whitney, of Ebon, sent by sailing vessels. Mr. Bingham, and others with him, leaving Honolulu in the *Morning*

Mr. Whitney wrote from Ebon September 12, and Mr. Snow the next day; of course before the arrival of the *Morning Star* at that Island. They speak pleasantly of their work. Mr. Whitney says: —

"Since January there has been a very interesting state of things with us, spiritually. One after another of the young men in our school have been brought in. In some parts of the island the work has seemed to embrace the children, many boys and girls have expressed a desire to lead a life devoted to Jesus, and some give good evidence of a change of heart. But the work has been by no means confined to the young. We have a meeting on Friday, monthly, for those who are inquirers, and it is interesting to see the young and old come together on that day, sometimes to the number of a hundred and more.

"Our school is very interesting, and the students are taking hold with more than ordinary zeal. We also have schools on various parts of the Island, five in all, taught by native teachers. Two of them have been in operation but a short time,

"The Master is certainly smiling upon the public and the private efforts to bring the gospel home to the hearts of the people here. The Bohemian service has now an average attendance of about one hundred and fifty, and a large proportion of them come to hear the *gospel*. They listen with marked attention, and it seems very evident that the Spirit of God is striving with men. The Sabbath-school is prospering every week, meeting with no hindrances as yet, though they may come, through priestly influence, at any time. Our German teacher is apparently a changed man, and we trust he is now a true follower of Christ.

"It is impossible to estimate the baneful influence of the priests; they are sending young people into infidelity at a fearful rate. A young merchant, Roman Catholic, remarked some weeks ago: 'When I first came to Prague I went to church quite regularly, but now I never enter a church. I believe *nothing* (garnichts), and the priests are responsible for my unbelief. I have traveled much in Bohemia and Moravia, and have frequently seen them playing cards, until

vice to the truth. In reply to the question — 'How many of the hundreds of Prague students are not skeptical?' he replied, 'Not even ten.' 'How many of the priests here are believing men?' '*Not one.*'

"Books of the Tract Society are read with eagerness. One mother became so absorbed in 'Pilgrim's Progress' that she quite forgot all preparation for dinner. During the past six months we have disposed (by sale) of quite a large number of books, especially Bibles and Testaments. Many tracts, and over a thousand gospel portions, have been judiciously used. The work in Christian literature here is very inviting, and may be very widely and usefully extended.

"It is more and more apparent that the people are losing confidence in the priests. In fact there is a general distrust of everybody. They will of course distrust us until they are satisfied we are striving to live only for Christ. Pleasant assurances of confidence have recently been given, and some have desired, with marked earnestness, to be directed in the

officers of the church. Deep and fervent were the responses to the articles of faith. One of the candidates had invited a number of his Romish friends and acquaintances to be present; some were present, and seemed impressed by the scene. I had an interesting conversation with the father of the family received. He expressed regret that the services were not more public. 'I wish they were held on the public plaza,' said he, 'that everybody might witness them.' It was a soul-stirring scene, and one that cannot but encourage and animate Mr. Beveridge in his work, as it certainly did me. Brigado Sepulveda, a native preacher, has just returned from Montemorelos and vicinity. He received four, baptizing them.

"Our English service has rather dwindled, so much so, indeed, that I think of giving it up for the present.

"Three of our members, men who make crockery in the city and sell it in the State, have recently returned from one of their trips. They went in directions where we have no churches, into some small towns and among the hacien-

and her daughter, who had called at his house. The daughter approved of verse after verse, as did the mother, until, glancing at the title-page, she beheld the prohibited words, New York. 'Ave Maria Santissima! It is a Protestant book,' she cried, and left the house, refusing to let her children return to it. If it is so difficult to reach the few who can read, how much more difficult is it to get any hold upon the thousands who cannot read."

On the 12th of March he wrote again: "I began my trips to the outside churches last week, going to Mezquital, our nearest station, on Saturday, with Brigado Sepulveda. It is a small place, about eleven miles to the north, but there is much to encourage there. It is a significant fact, and one that shows the way the tide is setting in many of these villages, that the Catholic priest visited this same place eight days previous, going from house to house, stirring up the faithful, and appointing a place and time for confession. Yet when the hour arrived no one came, and he left the village not having accomplished anything.

graph from the first of these letters, with reference to the condition and prospects of the mission work. Mr. Watkins wrote (February 24):—

"The clergy continue to work in every way possible to hinder our cause. They have now large meetings to give *Bible* instruction, as they say. These meetings they have started to quench the thirst of the people for the Sacred Word, and they have succeeded in doing this, to some extent, by giving them to drink out of the cisterns of Rome, in the name of the living waters found in God's Word. But the work is going on still, and we have good men here and there doing what they can for the Master. In Tepic, a member of our congregation in Guadalajara has been working faithfully for several months, and has accomplished a great deal. There are several good workers laboring at other points, preparing the way for the pure gospel.

"In Ahualulco, where Mr. Stephens and Gallegos are laboring, there is a regular 'reunion' of about sixty or more. I visited, a few weeks ago, Tlojamulco, abou twenty miles from Guadalajara,

"For three months he labored with success far beyond our most sanguine expectations, winning many souls to the truth as it is in Jesus. He had gained, through his labor of love, the favor of the majority of the people of Ahualulco. This grand success infuriated the cura, and the day before Mr. Stephens' death he preached a most exciting sermon to the numerous Indians who had gathered there, from the various ranchos and pueblos near by, in which he said, "*It is necessary to cut down, even to the roots, the tree that bears bad fruit. You may interpret these words as you please.*" And on March 2, at one o'clock in the morning, a mob of over two hundred men, armed with muskets, axes, clubs, and swords, approached the house where Mr. Stephens lived, crying, 'Long live the religion. Long live the Señor Cura. Death to the Protestants.'

"The house which dear Stephens occupied was fronting the public plaza, and on the opposite side of the plaza were a few soldiers, acting as guard to the prison and to the town, from whom he expected They come!' and at the same time soldiers and others discharged their muskets and other fire-arms on our beloved brother, killing him instantly. One shot entered his eye, and several his breast, and as soon as the villains reached him they used their swords, cutting his head literally to pieces, and taking the brains out, it is said, with sticks.

"Nor was it enough for these ferocious assassins to take his life away so inhumanly, and commit such barbarities on the dead body, but they afterwards robbed his body of every article he had on and the house of everything he had in it. They took all his books and burned them in the public plaza. The small English Bible that was in the dear martyr's hand when he died, shared the same fate. And, lest the awful crime should fail to prove the utmost barbarity, they entered the church and announced the deed well done by *ringing twice a merry peal of bells.*

"We are left to weep and mourn the loss of one so dearly beloved, but *his* tears have been all wiped away. Stephens, the protomartyr from among us, doubtless,

pected him and took special precautions, so he failed to carry out his evil designs.

"We are at present in great danger. It is said, that the priests have at their disposal the bands of thieves and robbers that now infest the roads. These bands number from one hundred to five hundred men, and are doing all in their power to bring about a revolution. The authorities have placed a policeman in our house and another on the outside, as special watch. The priests are intent on killing us, and our Heavenly Father only knows what may occur to us before this letter reaches you. We however, cast all our care on him, for he careth for us."

"P. S. I should also have informed you, that one of Mr. Stephens' converts was taken by force from the house, and assassinated in the public streets."

After the foregoing was in type another letter was received from Mr. Watkins, dated March 21, in which he says: "All is confusion — revolution. . . . . The great animosity now existing against Protestants has been brought about by the ening communications since the death of his colleague, and he should by no means be forgotten by the friends of Christ as they bow in prayer. Dr. Butler, of the Methodist mission at the city of Mexico, wrote to the Secretary of the Board March 28th: "Our hearts bleed in sympathy with Brother Watkins. But we have telegraphed and written him to stand fast, and trust in Him whose church is increased by its martyrs' blood. We saw the President yesterday, in Brother Watkins' behalf, and his Excellency promised him all the protection in his power. We daily pray for our dear brother, be assured; and may God help your Board *soon* to *supply the place* of the fallen one, and thus answer the challenge of the fanatical and misguided power that confronts us. Our progress has aroused them, and NOW is the time to stand firm for Christ and for poor Mexico."

A letter dated April 15, from Mr. Foster, U. S. Minister in Mexico, to the Secretary of State at Washington, and by him kindly forwarded to the

MISSIONS OF OTHER SOCIETIES.

METHODIST EPISCOPAL SOCIETY.

The Report of the Missionary Society of the Methodist Episcopal Church, for 1873, presents the following summary of its Foreign Missions: —

MISSIONS.	Missionaries.	Assistants.	Teachers.	Members.	Probationers.	Day Schools.	Pupils.	Sunday Schools.	Scholars.
Africa	23	44	..	2,000	100	..	....	26	1,200
South America	3	..	..	....	....	..	....	..	475
China	17	85	2	1,061	610	6	148	..	615
Germany	60	37	..	6,642	1,871	..	....	244	11,260
Denmark	6	7	..	276	146	..	....	11	920
Norway	12	39	..	1,367	381	..	....	..	....
Sweden	43	92	..	2,108	1,541	..	....	62	2,506
India	17	102	315	823	599	174	7,218	..	4,177
Western India	6	..	..	350	....	..	....	..	....
Bulgaria	2	7	..	....	....	1	30	2	42
Italy	3	12	..	15	40	..	....	..	....
Japan	5	5	..	41	8	..	....	..	....
Mexico	3	5	..	....	39	1	10	3	47
Total	200	435	317	14,683	5,335	182	7,406	348	21,242

The appropriations for foreign mis-

For Norway	10,000 00	
Exchange	2,000 00	12,000 00

MORAVIAN MISSIONS.

THE number of "Periodical Accounts," of the missions of the United Brethren, for December last, gives the following statistics:—

MISSION PROVINCES.	Stations.	Missionary Agents.	Native Assistants and Overseers.	Occasionally holding Religious Meetings.	Communicants.	Baptized Adults.	Candidates, New People, etc.	Baptized Children.	Total.
Greenland	6	24	45	14	948	136	161	443	1,688
Labrador	6	45	36	..	434	190	119	422	1,165
North America	3	8	10	2	178	58	21	114	371
St. Thomas and St. Jan	5	10	52	1	1,217	379	109	718	2,523
St. Croix	3	7	75	1	1,303	310	26	1,028	2,667
Jamaica	14	33	227	12	4,400	2,501	235	5,835	12,971
Antigua	8	20	164	5	2,757	1,071	..	2,403	6,231
St. Kitts	4	10	81	8	1,259	651	88	1,276	3,274
Barbadoes	4	6	52	11	948	292	35	1,124	2,399
Tobago	2	7	66	7	820	397	57	948	2,222
Mosquito Coast	6	16	6	3	205	186	118	389	898
Surinam	13	65	406	23	5,507	6,389	5,921	5,890	23,707
South Africa, West	7	41	165	12	1,645	1,059	1,965	2,856	7,525
" " East	5	17	40	5	308	110	500	431	1,349
Australia	2	7	2	2	31	9	62	27	129
Tibet	2	6	..	..	9	3	4	4	20
	90	322	1,427	106	21,969	13,841	9,421	24,008	69,139

The following is the statement of

RECEIPTS.

I. From Members of the Brethren's

The "Preface" to the volume, in the same number of the "Periodical Accounts," quotes James Montgomery as saying, more than thirty years ago: "The portions of the heathen world which the Brethren appear called to possess and conquer, are those which are peculiarly suited for the slow, painful, and patient labors of 'a poor and afflicted people, whose trust is in the Lord.'"

It is stated: "Since the year 1871, when the last volume of 'Periodical Accounts' was commenced, we have been invited in more than one instance to enter upon new fields of labor, among settlers and recently arrived natives of our colonies rather than among the savage tribes of the earth; but the Directing Board has in no case seen its way to accept the invitation. We have persisted in carrying on 'slow, patient, and faithful labors,' after the simple fashion of our forefathers, and we trust with something of their zeal and devotion in the Master's service, in spite of what has of late been written about 'missions to wrong places, among wrong people, and in a wrong

"In the year 1870, the financial statement showed a small deficiency on the year's account; in 1871 this had considerably increased; now it has reached the sum of £4,254, and it is anticipated that the statement for the current year will present a still heavier net deficiency. The income of the missions from home sources has not fallen off, but the rise in the price of all the necessaries of life very seriously affects that portion of the expenditure, which provides for the education of missionaries' children, and supplies pensions for disabled and superannuated missionaries and their widows. *As for the supply of men for service in the missions, it must be remembered that about one in fifty of our communicant members is engaged in the mission service abroad.* . . . .

"Within the last two or three years, the field of our operations has been enlarged in more than one direction. In Labrador a new station at Ramah has been opened, while the missionary work among the European settlers has been further developed; in Kaffraria expan-

the charity of a father, and the affection of a friend. He frequently distributed books and other reading, seeking in every way the intellectual, moral, and religious advancement of his brothers. Always affable and sweet-spirited, he opened his lips to console the suffering, and extended his hand to alleviate the distressed. Let the children of Ahualulco bear witness! There are poor boys with whom he divided his bread, with that sincerity and sweetness which only morality truly Christian can inspire. These are the poor children who, even covered with miserable rags, were loved by the Christian missionary; who a thousand times took them upon his knees while he explained various things to them, as a father with his sons. We have seen him at the end of his days seeking the safety of his companions, and resigning himself to his fate. He has with his blood sealed the sanctity of his mission. There was noticeable in him a development of great virtues, as though he was destined by heaven to suffer martyrdom, even in the flower of life. May the blood of these victims, immolated by the ferocity of Roman Catholic fanaticism,

by your acts. Since you departed from the pure doctrine of the Gospel, you have been a spectacle to the world, and the world knows you well."

The "Evangelist" also quotes "from a correspondent, writing from the capital of Mexico," who says: —

"This country is profoundly moved. Several of the daily papers have long editorials condemning in the strongest terms the murder of Stephens, and arraigning the Papacy for a crime worthy of the dark ages. Mr. Watkins was the associate of Mr. Stephens at Guadalajara. His position under menace is a very trying one. His missionary brethren of Mexico, while exhorting him to stand his ground firmly for the good of the common cause, are holding at the capital a daily morning prayer-meeting in his behalf, and for the spread of that revealed truth which for ages has had so many struggles with the darkness and cruelty of the Papal Church. It is a crisis with Mexico, and with the cause of truth on all this continent. The question is to be settled whether God's Word may everywhere

break the chain of evidence, which the Cromarty mason has forged, to show the personal will of God. Let James Watt watch the boiling water and the bubbling steam, experimenting with that marvelous engine — the tea-kettle — until laws of condensation and expansion are clear before him, and a new force has been brought into the world to work for commerce and for manufactures and for the arts of men, and with a still more stupendous power and a still more undeniable success, to work for missions and for Christ. It is not simply in the factory, where force is needed to spin, and weave, and polish, and forge; it is not simply in carrying vast freightages of agricultural products and commercial exchanges, that this pliable and giant energy is used; but it carries the missionary to his distant post, it conveys to barbarism the instruments of civilization, it cheapens and facilitates methods of education, it brings the heathen into association with truth, refinement, and moral purity, it diffuses knowledge, freedom, and salvation over the earth. Go on, in your deep investigations, O student of science. Go on, in sionary to the end of the earth. Natural philosophy may bless the Yankee with ploughs, and reapers, and sewing-machines; but it shall bless the wild Indian also, the rude Hottentot, the tawny Arab, the ferocious Kaffre, with the implements of industry and the arts of peace. The child of labor, in his unpretentious handicraft, may toil over rushes and rags and ropes and straw. You may think him low in his occupation, narrow in his thought; but that industry shall be changed into books, shall be enlarged into libraries, shall feed the knowledge of the world, shall awaken and illuminate the dormant faculties of ten thousand thousand pagan souls. Thus Christ sits at the helm and guides the world — its physical forces, as well as its spiritual; its sciences, as well as its prayers. All laws of matter, occult energies that are hiding out of sight, strange discoveries and grand activities of human genius, are obedient to his will. He is bringing in reforms. Light is streaming from a thousand fountains. Peace and purity are dwelling among a thousand tribes. Songs of thanksgiving are heard from millions of tongues. Fetters of des-

the Pacific Ocean. At many places they preached to the people, explaining the Christian faith and doctrines, and expounding the Scriptures to audiences of from one dozen to four hundred persons. In all their course they were unhindered either by the people, priests, or officials. They avoided the large towns, where they knew the people to be unusually bigoted, and exercised prudence always; but did not shun to preach the whole truth as they knew it in the Gospels. In many places they were invited and urged to come again. In one village they found a man who had once obtained a tract containing the Lord's Prayer, the Ten Commandments, and a brief outline of Christian doctrine. This man had read and studied the tract, had for a long time called upon the name of the true God, and had kept up daily prayer to God through Christ, for several years. He was overjoyed at hearing these two fellow-countrymen of his preaching fully the truth, of which he longed to know much more. The preaching tour of the two elders lasted three weeks, and on their return the native brethren called on them to recount what marvelously as God is opening the nations to the reception of the Gospel, we ought to show ourselves ready to go up and possess the land. The nations of heathendom seem to me like Lazarus — just awakened from the dead, but bound hand and foot in the clothes of their recent death: and now the command is 'Loose these nations and let them go, into the liberty of the gospel of Jesus Christ.'

"I told my little Sabbath-school yesterday of your embarrassment; and though we have nearly doubled our contribution to the Board lately, they cheerfully voted you $25.00, with the hope that 1600 other Sabbath-schools would do the same thing: then we should see no more of this $40,000 debt."

GIVING AND TRUSTING.

THE following note, in a lady's handwriting apparently, came to the Secretary recently, inclosing ten dollars: —

"I saw yesterday your appeal for the American Board. I do hope that 'our dear Master's' work is not to be arrested

India. . . . . Most of the converts deem it not only a duty, but a delight, to make known (as best they can) to their countrymen and countrywomen, that Saviour on whom they have themselves believed. Most of those recently baptized, as well as many inquirers now waiting for baptism, are the fruit of the labors put forth spontaneously by the converts themselves. The Report mentions the addition of 220 Santhals to the church during 1872. Many have been added since the close of that year."

—— There are in India 30,000,000 of children of a school-going age. Of these about 100,000, it is said, are under regular Christian instruction, leaving 29,900,000 growing up in paganism. Not more than three or four per cent. of the population of India, it is supposed, can read intelligently.

—— In China, says the "Illustrated Missionary News," more than three hundred mission stations and out-stations have been established, in different parts of the empire, by twenty-two different societies, and the number of church-members added

—— The "Kaffir Express," of January 6th, says: "Fourteen hundred pounds were paid down last Monday, by the Fingoes of the Transkei, for the purpose of establishing a branch of the Lovedale Institution in Fingoland. This splendid effort speaks for itself, and tells its own story. So successful an instance of combination for a good purpose has never been known before among any of the native tribes in South Africa. It shows what can be made of these people under good leadership, and when they have confidence in the plans proposed."

BIBLIOGRAPHICAL.

The Philanthropies. The Practical Workings of Christianity: The Gospel of Christ the only True Gospel of Humanity. By Rev. J. U. Parsons. Revised by E. N. Kirk, D. D. pp. 115. Boston: Congregational Publishing Society.

The title above given shows the design of this little work; it is to show that Christianity alone, from its very nature and aims, is the true gospel of humanity;

having been detained, first at Constantinople and then at Samsoon, by the "furious storms" of a "very severe winter."

DEATHS.

At Honolulu, Sandwich Islands, April , 1874, Miss Maria C. Ogden, aged 82. Miss Ogden went with the second reinforcement of missionaries for the Sandwich Islands, sailing from Boston, November 3, 1827, and was engaged there s a teacher for more than thirty years. Her death was sudden. She fell to the ground on her way home from a meeting of the Woman's Benevolent Society, late in the afternoon of April 2, was taken up insensible, and died the next afternoon. Mr. Pogue writes: "We needed no death-bed last words to assure us that she has gone to be with her Lord. She was a noble woman; gave her all to Him whom she loved; and has done a good work. May we all be as well prepared to meet the Master when he calls for us as she was."

At Longwood, near Boston, May 5, Hon. William T. Eustis, aged 80. Mr. Eustis was for eighteen years, from 1850 to 1868, an active and much esteemed member of the Prudential Committee of the A. B. C. F. M.

At Amherst, Mass., May 8, 1874, Mrs. Elizabeth D. Ballantine, widow of Rev. Henry Ballantine, formerly of the Mahratta mission, aged 62. A fuller notice may be expected of this excellent mother in the missionary work, in a future number of the Herald.

DONATIONS RECEIVED IN APRIL.

MAINE.

roostook county.
Lincoln, a friend, 25 00
Sherman, Washburn Memorial ch. 7 00—32 00
umberland county.
Salem Depot, T. P. Carleton, 4 00—37 00
Sullivan co. Aux. Soc. N. W. Goddard, Tr.
Claremont, Cong. ch. and so. 51.26; D. M. Ide, for Japan, 12; 63 26

MASSACHUSETTS.

Barnstable county.
South Dennis, Cong. ch. and so. 14 50
Berkshire county.
Curtisville, Cong. ch. and so. 11 00
North Adams, Cong. ch. and so. 63 16
Pittsfield, Prof. John Tatlock, 10 00
Williamstown, 1st Cong. ch. and so. 29 60—113 76
Bristol county.
Easton, Evan. Cong. ch. and so. 93 29
Fall River, Central ch. and so. m. c. 108 21
Norton, Trin. Cong. ch. and so. 26 50
Raynham, 1st Cong. ch. and so. 60 00—288 00
Brookfield Asso'n. William Hyde, Tr.
North Brookfield, 1st Cong. ch. and so., to const. LUCIUS M. HARRIS, H. M. 139 92
Oakham, a friend, 75 00—214 92
Essex county.
Andover, Free Chr. ch. and so., in part, 50 00
Essex co. North.
Groveland, Cong. ch. and so., semi-annual, 9 70
West Haverhill, Cong. ch. and so. 25 00—34 70
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, F. W. Choate, 100 00
Lynn, Chesnut st. ch. and so. 11 00
Manchester, Henry Kitfield and Geo. H. Trask, for a preacher, China, 40 00
Salem, Tabernacle ch. and so., to const. Mrs. SUSAN E. CHOATE and Miss MARY S. HALE, H. M. 665 30—816 30
Franklin co. Aux. Soc. William B. Washburn, Tr.
Conway, Cong. ch. and so. m. c. 52 52
Hawley, a young convert, 1 00—53 52
Hampden county, Aux. Soc. Charles Marsh, Tr.
Chicopee, 3d Cong. ch. and so. 29 40
Springfield, H. M. 50 00—79 40
Hampshire county, Aux. Soc. S. E. Bridgman, Tr.
Amherst, Prof. J. H. Seelye, 150 00
Enfield, Cong. ch. and so., in part, 100 00
Chelsea, Winn. Cong. ch. and so. (quarterly), 194 37—3,040 15
Worcester co. North.
Gardner, H. 20 00
Hubbardston, Amasa G. Davis, 2 00—22 00
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Oxford, 1st Cong. ch. and so. 40 00
Rutland, Cong. ch. and so. m. c. 30 00
Shrewsbury, Cong. ch. and so. m. c. 42 10
Worcester, Union ch. and so. m. c. 141.82; Friends in Cent. ch. 20; Charles H. Morgan, 50; Pomeroy Knowlton, 5; G. M. Pierce, 50c.; 217 32—329 42
Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Grafton, Evan. Cong. ch. and so. 34 71
Upton, Cong. ch. and so. 10 70
Whitinsville, Cong. ch. and so. m. c., 4 months, 131 18—176 59
———, F., a monthly contribution, 50 00

8,580 91

Legacies. — Ashfield, Joseph Warren, by J. Crafts, Ex'r, 200 00
Boston, Mrs. Lucy G. Marsh, 836 73
Conway, Asa Howland, by A. Rice and E. D. Hamilton, Ex'rs, balance, 500 00
Franklin, Miss Sally Fisher, by Peter Adams, Ex'r, 100 00
Lancaster, Sophia Stearns, Interest, by W. W. Wyman, Adm'r, 7 00
Longmeadow, Louisa Cooley, by D. E. Burbank, Ex'r, 1,000 00
Northampton, Benjamin Barrett, by H. R. Hinckley, Ex'r, 866 52
Northampton, J. P. Williston, by A. L. Williston, Ex'r, 500 00
Westfield, John H. W. Atkins, by D. F. Atkins, Ex'r, 450 00
West Brookfield, Mrs. Bathsheba Moulton, 50 00—4,510 25

13,091 16

RHODE ISLAND.

New London co. C. Butler and L. A. Hyde, Trs.
Bozrahville, M. M. Call, 1 00
New London, Robert Coit, 150 00—151 00
Tolland county. E. C. Chapman, Tr.
Stafford Springs, a friend, 5 00
1,258 45

NEW YORK.

Aurora, Mrs. Richard Hale, 2 50
Baiting Hollow, Cong. ch. and so. 5 00
Brockport, Summers Hubbell, 10 00
Cayuga, H. M. Palmer, 2 00
Flushing, Cong. ch. and so. 69 50
Gloversville, Cong. ch. and so., of wh. from U. M. Place, to const. JOHN H. RICHARDSON and Mrs. HARRIET L. RICHARDSON, H. M. 700 00
Gowanda, Mrs. S. Cowles, 2 00
Hamilton, Rev. R. T. Cross, 5 00
Junius, Rev. Alvin Cooper, 10 00
Madison, Cong. ch. and so. 7 00
Moores, A. Heinenway, 10 00
New York, Mrs. E. P. Woolsey, 300; L. M. Bates, 50; Mrs. K. F. Anner, 20; Daniel Staver, 15; Prof. B. N. Martin, 20; Prof. D. S. Martin, 5; a lady, 10; 420 00
Perry Centre, S. R. and M. A. Barber, 10 00
Saratoga Springs, 1st Cong. ch. and so. 102 00
Smyrna, 1st Cong. ch. and so. 21 10
Syracuse, Isaac Bridgman, 2; a friend, 1; 3 00—1,379 10

Legacies. — New York, W. W. Chester, in part, by Walter Chester, Ex'r, 2,500 00
Sherburne, Calvin Coe, by Charles A. Fuller, Ex'r, 500 00—3,000 00
4,379 10

NEW JERSEY.

Orange, a friend, 2 00

PENNSYLVANIA.

Brownsville, Com. on missions of Penn. Synod Cumb. Pres. Church, 125 00
Petrolia, George H. Fracker, 2 50—127 50
Marshall, John Hammerly, 5 00
Milburn, Cong. ch. and so. 20 50
Oak Park, Cong. ch. and so. (1st quarter), 38 52
Ottawa, Cong. ch. and so. 7 15
Payson, Cong. ch. and so. 10 00
Pittsfield, Mrs. E. Carter, 15 00
Roseville, Cong. ch. and so. 36 00
Tremont, Cong. ch. and so. 16 00
———, a friend, 5 00—401 27

MISSOURI.

Webster Grove, Cong. ch. and so. 16 25

MICHIGAN.

Columbus, N. B. Clark, 2 00
Eastmanville, Rev. C. Doolittle, 1 00
Hancock, Cong. ch. and so. 35 00
Homestead, Cong. ch. and so. 2 25
Kalamazoo, 1st Cong. ch. and so. 44 50
Leland, Rev. G. Thompson, 2 00
Maple Rapids, Cong. ch. and so. 10 00
Paris, Cong. ch. and so. 3 00
Port Huron, Cong. ch. and so. 100 00
St. Claire, Cong. ch. and so. 6 50
Stony Creek, Rev. William Platt, 5 00—211 25

Legacies. — Hudson, Henry Root, by David J. Beachboard, 300 00
511 25

MINNESOTA.

Minneapolis, Plymouth ch. and so. 24 62

IOWA.

Bradford, Cong. ch. and so. 5 00
Burlington, Mrs. J. Everall, 5 00
Chester, Cong. ch and so. 20 80
Fairfax, Cong. ch. and so. 20 83
Hampton, Martha P. Boutin, 1 00
Independence, New England Cong. ch. and so. 20 45
Iowa City, a friend, 25 00
Kellogg, Cong. ch. and so. 20 40
Keokuk, a friend, 9 00
Lakeville, Cong. ch. and so. 5 00
Lansing Ridge, Ger. Cong. ch. and so. 4 00

FOREIGN LANDS AND MISSIONARY STATIONS

India, Madura, collections, 33.33; McWorth Pakiam, 3.96; Rev. T. S. Burnell (Melur), 28.25; 65 54
Peru, Lima, a friend, 56 69
Sandwich Islands, Honolulu, Legacy of Gerrit P. Judd, by A. F. Judd, Ex'r, 50 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer. $1,368 93

MISSION SCHOOL ENTERPRISE.

MAINE. — Bangor, Hammond st. s. s. 25; Garland, Cong. s. s. 6.35; $31 35
NEW HAMPSHIRE. — Newcastle, Cong. s. s., for Satara, 5 00
VERMONT. — Morrisville, Cong. s. s., for Mrs. Montgomery's school, Turkey, 17 00
MASSACHUSETTS. — Boston, Old Colony s. s., for Mardirosian, Harpoot, 30; for David, Madura, 25; 55 00
CONNECTICUT. — Columbia, Cong. s. s. 20.26; Mount Carmel, Cong. s. s. 25; Waterford, Gilead s. s., for Madura, 26.83; 72 09
OHIO. — Brooklyn, s. s. M. Soc., for Ceylon, 3 36
ILLINOIS. — Payson, Cong. s. s., for a child, Madura, 25; Roseville, 1st Cong. s. s., for a student, Foochow, 11.32; 36 32
WISCONSIN. — Beloit, 1st Cong. s. s., for a pupil, North China, 40; Pleasant Hill, Cong. s. s. 3.72; 43 72

$263 84

Donations received in April, $16,174 83
Legacies " " " 8,047 25

$24,222 08

Oakham, a friend, 25 00
Reading, Bethesda ch. and so., to constitute Miss MAGGIE H. BARROWS, H. M., 100; Old South ch. and so. 36.50; 136 50
South Abington, Cong. ch. and so. 20 00
Springfield, H. M. 500; "Unabridged," 500; 1,000 00
Taunton, Winslow Cong. ch. and so. 34 13
Walpole, Ortho. Cong. ch. and so. 34 60
Ware, East Cong. ch. and so. 51 20
Warren, Cong. ch. and so. 10 04
Worcester, Central Cong. ch. and so. 10; Old South church, a friend, 50; Mrs. G. H. W., 25; 85 00—2,261 32

RHODE ISLAND.

Central Falls, Cong. ch. and so. 48 74
Newport, Friends in Union Cong. ch. 25 50——74 24

CONNECTICUT.

East Hampton, 1st Cong. ch. and so. 8 61
East Hartford, Cong. ch. and so. 15 00
Fairfield, 1st Cong. ch. and so. 52 75
Hartford, Park ch. and so. 74 07
Lakeville, Village Prayer-meeting, 30 00
Mansfield Centre, Charles H. Learned, 5 00
New Haven, Church of the Redeemer, a friend, 25 00
New London, Robert Coit, 100 00
New Milford, Cong. ch. and so. 50 67
Stanwich, Rev. J. C. Houghton, 10 00——371 10

NEW YORK.

Aurora, Mrs. Richard Hale, 2 50
Ellington, Cong. ch. and so., for Mexico, 6 00
Fishkill, C. M. and G. D. Kittredge, 10 00
Fredonia, Martha L. Stevens, 10 00
Hamilton, Rev. R. T. Cross, 20 00
Mooers, A. Hemenway, 10 00
New York, Broadway Tabernacle ch. 1,019.37; T. S. Goodwin, 5; 1,024 37
Oxford, a friend, 2 00
Penn Yan, Y. L. Mex. Mis. Society, 35 00—1,119 87

MAHAL.

THE

MISSIONARY HERALD.

VOL. LXX. — JULY, 1874. — No. VII.

THE TAJ MAHAL — INDIA.

THE cut in this number of the Herald is a reproduction, by the Photo-engraving Company of New York, from the beautiful steel engraving that forms the frontispiece in Dr. William Butler's "Land of the Veda." The Taj is a mausoleum, built by the Great Mogul, Shah Jehan, over the remains of his beautiful empress, a woman of great capacity, to whom he gave the title of Moomtaj-i-Mahal. She died in 1631, and the Taj is supposed to have been built under the direction of a French architect, Austin de Bordeaux. [illegible]

orange and lemon and tamarind trees, perfume the air. Amid all this loveliness, the Taj rises before your view, upon an elevated terrace of white and yellow marble, about thirty feet in height, and having a graceful minaret at each corner. On either side are the beautiful mosque and the rest-house, facing inward, and corresponding exactly with each other in size, design, and execution. The mausoleum itself, the terrace upon which it stands, and the minarets, are all formed of the finest white marble, inlaid with precious stones.

"The dome, 'shining like an enchanted castle of burnished silver,' is seventy feet in diameter, the Taj itself is two hundred and forty-five feet in altitude, and the *cullice*, or golden spire on the summit, is thirty feet more, making a height of two hundred and seventy-five feet from the terrace to the golden crescent.

"It is asserted that the whole of the Koran is inlaid upon the building, in the Arabic language, the letters being beautifully formed in black marble on the outside, and in precious stones within. Nearly all the external ornamentations which the reader sees in the engraving are these texts. It is difficult to determine whether the exterior or the interior is the more fascinating; each has its own matchless claim, and each is perfect in its loveliness.

"But the richest work of all is on the cenotaph of the Empress, within the screen. The snow-white marble is inlaid with flowers so delicately formed that they look like embroidery on white satin, so exquisitely is the mosaic executed in carnelian, blood-stone, agates, jasper, turquoise, lapis lazuli, and other precious stones. Thirty-five different specimens of carnelian are employed in forming a single leaf of a carnation; and in one flower, not larger than a silver dollar, as many as twenty-three different stones can be counted. Yet these are but

MRS. ELIZABETH D. BALLANTINE.

[THE following notice of this excellent woman is made up, mainly, of extracts from an address, in connection with her death, before the Woman's Missionary Society of Amherst, Mass., by President Stearns, of Amherst College.]

Mrs. Ballantine (Elizabeth Darling, daughter of Judge Joshua Darling) was born at Henniker, N. H., January 5, 1812. She died, somewhat suddenly, on Friday evening, May 8, 1874, in the 63d year of her age, and we mourn the loss of no common person. She was admired and loved by us all, as a sister of Jesus, worthy of the companionship of his mother, and the Marys who stood by the cross till they saw the end.

Two years of her early womanhood were spent in the far famed schools of Miss Grant, now the aged and venerated Mrs. Bannister, and Miss Mary Lyon. She was married to Rev. Henry Ballantine, May 5, 1835, and as the wife of a missionary of the American Board, sailed from Boston for Bombay, May 16th of the same year. After a few months in Bombay they removed to Ahmednuggur, where Mr. Ballantine, one of the noblest of missionaries, commenced and finished the life-work which his Lord had assigned him. In sympathies, in self-denial, in labor, in those inspirations to courage and perseverance which Christian women in conjugal life so often impart, she was an assistant worthy of such a husband, and of the enterprise he had undertaken.

In the midst of her thirty years' work in India, she rises before us first as the queen mother of a Christian home among the heathen. Blessed with nine children, she consecrated them all to Christ, and educated them for him, leaving, when she ascended, a large family of sons and daughters

I have always regarded her residence in Amherst as a blessing to the college. Many who knew her well, and more who had only heard of her, were prepared, by the strong argument of her life, to believe in Him who saves, or devote themselves, by a higher consecration, to his service. Her regular attendance, not only upon the public worship of the Sabbath, but upon the ordinary college prayer-meetings, especially on the monthly concert of prayer, was an influence of great good among us. When meetings were thinly attended, and the seemings were disheartening, the presence of that quiet, unpretending Christian woman, as I saw her in her place, gave me courage. I knew that there was one, at least, in the assembly, who would join and sympathize in every prayer that was offered, and in every Christian sentiment that was spoken. If ever there was an approaching revival, and there began to be sounds of going in the tops of the mulberry-trees, as she was ever praying and listening, so she was always the first to hear.

She was a center of missionary life in our community, much more than she might seem to be to those who did not know her. Her home was full of invitations to missionaries, and the spirit of missions was always emanating from it. Nor were her views confined to one country, or to the work of any one organization; her heart of Christian love took in the world. In the spirit of Misses Grant and Lyon, in the spirit of her life-long work in India, she saw, more clearly than most, how great was woman's power in converting the world. What is called the Woman's Board, and especially your own organization [at Amherst], for the success of which you had made her so largely responsible, commanded of her a most warm-hearted attention. I have been told that she looked forward to *this* meeting with trembling anxiety and hope. She felt that the Master had come and was calling to the Christian women of Amherst for a

appointment as a medical missionary to the same field, and the rest are all in full sympathy with the work to which their honored parents devoted their lives."

CARE OF MISSIONARY CHILDREN.

It is fitting that the attention of the churches should occasionally be called to services rendered the missionary cause by the ladies who have the special oversight of children of missionaries in this country. The value of their services becomes more apparent every year. Notwithstanding the best efforts of parents to make suitable arrangements for their children, they may not succeed. Providential changes may occur by which children once provided with homes may be thrown again upon the world, or, in cases of prolonged illness, they may need assistance such as *mothers* can best render, and such as only one who has herself been on missionary ground can fully appreciate.

Besides supplying a home for the children, when other arrangements are not practicable, these "missionary mothers" have made a wise use of substantial tokens of regard for the children under their care, from many friends who, unable to receive the children to their own homes, have done what they could to promote their comfort and happiness elsewhere. The increase of all expenses in recent years, makes such assistance the more necessary, to supplement the annual allowance of the Board. In some cases scholarships have been given in seminaries and colleges; in others, annual grants have been made to assist in education; in others still, sums of money have been placed in the hands of the ladies, to be used at their discretion. The opportunities for

"RETRENCHMENT."

THIS word falls sadly on the ear of the missionary in the foreign field. It means the withholding of the bread of life from the perishing; the disappointment of cherished hopes and plans; the dismission, perhaps, of loved and trusted native helpers; the closing of schools, to minds just awakening to the light, and to the desire of knowledge. "It is sad," writes a missionary from Austria, "that the only hindrance to our work should come from America." Sad words have come back from devoted servants of the Lord Jesus, in response to the request to reduce the current expenses of the year. They think of the pleasant homes, and the comfort and happiness of Christians enjoying here the ripe fruits of the gospel, and can hardly believe in their unwillingness to supply, in larger measure, the necessities of them that are ready to perish.

But there seems no alternative for the Committee. In order to maintain and carry forward the work now in hand, retrenchment has become a necessity. Indeed it has been going on for months, more in some fields than in others, but to some extent all along the line. It is of course made first at points where it is believed it will do the least injury to the cause, — as in the giving up of one of the two stations in Spain, and the recent decision of the Committee to discontinue, as soon as may be, coöperative work with the Free churches of Italy, — but it is *retrenchment* still, and rendered necessary at a time when the work was never more hopeful. Those who are called to direct, can only use such funds as are committed to them. They ask simply in behalf of the churches — their servants for Christ's sake. If it is their pleasure to retrench in their foreign work, the conclusion must be accepted, painful as it is, and disheartening, to every man

teachers. It is a query whether, in other missions, it could or could not be done, in the case of *white* missionaries as well as those of another color.

"The 'Star' made visits to islands rarely visited by ships, and found the natives friendly. They also would *adopt* teachers, had we them to spare.

"We felt that the presence of the Lord was with us in this exploration, it was such a success from first to last, and all the way through. The teachers were safely and pleasantly landed and located; the vessel suffered no harm from sunken rocks; none of the company met with any accident, but all were safely kept, as beneath the shadow of His wing who is our keeper and our God.

"I have mentioned these facts now, supposing the 'Star's' mail may not reach you so soon as this will. She left us, with all well on board, bound for Mokil, Pinelap (Pingelap), and Strong's Island; thence to Ebon, to explore some in the Marshall and Gilbert Islands, and then to sail for Honolulu, which place she may reach by the first of June."

THE BOARD'S "GREAT-GRANDCHILD."

Mr. Sturges wrote, February 5th, to the language. They have an uncle, now a head chief in this tribe, who was adrift there."

CHEERFUL ZEAL OF THE PONAPEAN TEACHERS.

"The reflex influence of these teachers on our churches is great and good. At our Monthly Concert, on Monday last, some of their letters to friends here were read, and a more attentive or interested audience could not be imagined. I was surprised and gratified to hear how well some of their letters read. Not one whisper of discontent or regret that they had gone, but full of joy and gratitude that the longing desires of their hearts were realized, and they were now on heathen shores. On their passage down, when we landed them on those dark shores, and when we came away — all along — their faces were full of sunshine and their hearts of hope. I shall never, never forget the saintly smiles of that princess Opetinia and her noble husband, as they stood in that mass of almost nude savages, on the beach, and waved their final farewells to us as we moved off in the boat, to return to the ship. The hope — may I add, a holy ambition of my life

our church work on this little island, is gone, and will soon be forgotten on earth, but in heaven his name and life will be illustrious. Some fourteen years ago, when all was dark about us, one Saturday morning my cook's wife asked me if she could go to visit some of her relatives over the mountains. I advised her to take her little stock of books along, as she could read some. The next morning, in that wild region, she took down her basket, and greatly surprised her relatives by reading in their own tongue, and telling them the wonderful things she had heard from the missionary. Among the group that gathered about that woman, drawing closer and closer as the strange words read out of the Gospel of John broke on his dull ear but mysteriously quickened heart, was the old heathen priest, and head-man of that region — the yet to be 'mountain patriarch.' 'The wind bloweth where it listeth,' and never did the breath of the new life come in a more sovereign way. Again that woman visited the place, and the old man was delighted to hear her read and tell again of the new teachings; and then longed to get around to see and hear for himself. there to worship, and I was sorry that his longings to commemorate *there* his Saviour's dying love could not be realized in after years. He was always in his place in the great congregation, but fondness for his *new* birth-place was quite remarkable. His old, bent, shriveled body lies there in the ground, but 'his soul goes marching on.'"

EPERAM, KING OF MOKIL.

"Going on board the *Morning Star* the other day, to bid the friends good-by, Mrs. Hallett met me, and said, 'There is a package of letters for you. The king of Mokil is dead.' Had the death of almost any other individual in the world been mentioned it could hardly have startled me more. Only a few weeks before I had left him in perfect health, with plans and hopes for the improvement of his interesting people; and only three or four days before had received letters stating the prosperous condition of things there. O, how the news stunned me! I first met this man some twelve years ago, on one of the visits he was accustomed to make to this island. I took some pains to get him to my house and to show him something of our missionary

population (73 in all) met us on the beach, all clothed, and so cordial that all our sea-sickness was gone, and we felt that we were landing on a Christian shore. Poor Jilpa, the stricken widow, the mother and head of the flock, looked well, but her grief broke out afresh on meeting her old teacher! They were all rejoiced to hear that Mr. Doane would remain with them while I was gone to Pinelap to locate our tried teacher, Taitoj. On my return there I was favored with a few days' stay with them, and a more interesting people I never met. When we left the king was the very picture of health, very happy and thankful that we had visited him and given him so much advice and encouragement about his work. Especially interested was he in my showing him how he could build his new church and dwelling of stone, and he purposed at once to set about it. Alas, for human plans! He had no need of another earthly house, his Saviour was fitting up one for him in the skies. Here is a sentence from a letter from him, written a few days before his death: 'We are all lonely for you. Please pray continually for us that our faith grow large. Here we are like sheep with no shep-

gone to their *own*. Most likely they wished the same of me!)

"The king of the Kiti tribe has his headquarters at Uana. He seems quite softening down under the two fires of the two little churches blazing above him, on either side. He calls for teachers, and now meetings are held at one of his feast-houses."

ANOTHER PATRIARCH.

"At Kapina, our 'mountain station,' I had a specially good time. I had long dreaded the climbing to that place, and it was almost a desperate resolve to try it once, thinking never to try again. But when I found the way made so easy by the nice 'stone-road' the people have made, I hardly felt weary at all; and when I got in sight of the new 'parsonage' they had all ready for me, and saw 'the old man' bending and tottering in his hurrying down the hill to welcome me, had I been ever so weary, weariness would have all left me. I never visited the place but once before, when I organized the church, and have long wished to return. I baptized 'the old man,' who took the name Ilaija (Elija), and nine others, so they now have a church of six-

communities. I have now six such in my division of the island, and am pleased with the spirit of emulation growing up among them. The stone roads, and wharfs, and other conveniences for their work, and their securing and taking care of teachers, show that they are having some interest in the new order of things."

ATTEMPTS AT CIVIL GOVERNMENT.

"Returning home I spent a night, and then went to spend the Sabbath at Japalap. We held communion service; four were received to the church, and one infant baptized. I took along with me our 'chief ruler,' the 'head of the republic,' who held a sort of court in that district on Monday, and I am greatly encouraged by the way the thing was conducted, and by the interest the people all took in it. All matters outside of the church, such as working the lands, individual and neighborhood disputes, are brought to him, as matters in the church are brought to me. We propose to hold such 'courts' in the remaining four districts in this 'presidency.' So far, our attempts at 'civil government' prosper. It may seem like play, but such rule must come some he cannot have the pleasure of spending another Sunday at Pinelap. They have entirely given up smoking, and they would not, I believe, take tobacco as a gift! I would not allow any of my men any liberty here, as I promised you that I would assist you as far as lay in my power to do so. . . . .

"'I forgot to say that the natives have erected another fine house for the resident missionary, and it is by far the best house on the island, and presents quite a pretty appearance. In fact they are improving in the style of houses, repairing and cleaning up in front of the houses, and I must admit that the aspect of the town has undergone a most astonishing and favorable change.'

"This is from the man who headed me off there from landing teachers two years ago!"

Eastern Turkey Mission.

FORMALISM — REVELRY AND FASTING.

WRITING from Van (300 miles southeast of Trebizond), on the 23d of February, Dr. Raynolds says: —

he said, 'it is Armenianism.' 'But is it religion? Does God command it?' 'No, not God, but the Fathers command it.' 'Do you put the Fathers above the Lord? He says, keep my day holy.' 'Well, it is not right, but never mind, the Lord is merciful; and to-morrow is fast, when we can repent of it all.' And these things are done in the name of religion, and these poor, deluded people believe that all this is consistent with a sure title to heaven. The fasting excuses and atones for all the sins which precede and accompany it. To suggest a doubt of their going to heaven, is to insult them deeply. 'Are we Turks?' they say. 'We are Christians; we have been baptized; we receive the communion; the Lamb and the Virgin will plead for us; at the worst, a short season in purgatory will set us all right.' This false security, rooted by ages of false teaching, is the first thing to be eradicated, to make room for a sense of the need of salvation. Nor is the task an easy one, or soon accomplished."

ENCOURAGEMENT.

"In view of this fact, we feel that we ought not to be discouraged, though we do not immediately see the evidences attended, but those present were of the class to be profited by the exercise. Among them were two lads, not always able to be present at that hour, but in whom we are much interested. They meet with no small opposition at home, one of them especially; but both seem earnestly seeking the pearl of great price, and we cannot but hope that ere long they will find it in all its preciousness. Perhaps the Lord may raise them up to be preachers of his truth to others about them."

Central Turkey Mission.

BUILDING CHAPELS AT OUT-STATIONS — "A POUNDING," ETC.

Mr. Adams wrote from Adana, January 30, reporting a visit to various out-stations, the building of chapels, etc. In some of the places mentioned indications were hopeful, in others much less so. A few paragraphs only, from his letter, will be given here.

"I have been absent from home a large part of the time since August — nearly eleven weeks — up to December. Have

but we have two faithful men there, one to teach and one to preach, being determined to give the place one thorough trial. The Jesuits of Aleppo have a mission in E., and had got all our children into their school, but in one week after our teacher arrived, every pupil but one — twenty-six in all — left their school and came over to ours. I had a great deal of trouble with the government at Eybez, and about as much with the brethren, from their laziness and apathy in every respect. There is a cheering prospect of a good work at Beylan, though the Turks and Armenians are *very* hostile."

SUFFERING AT TARSUS — EMIGRATION.

"The work in Tarsus has greatly declined this year, in consequence of the emigration of exactly half the church and congregation, to escape starvation. No cotton was raised, and literally not a single bushel of wheat or barley in all that country, including Mersin, last year. One hundred and sixty thousand bushels of wheat were imported to save the city, but still the suffering is very severe. It is bad enough here, but poor Tarsus is a

For more than two weeks we have awaited the Constantinople post, which usually comes in six days, and our last mail from Cesarea, by the way of Sivas, which usually requires but ten days, was more than a month upon the road. So severe a winter following the drought of summer, which in this region nearly caused a famine, has thrown the masses of poor people into deep distress. Unable to reach the forest on the mountain, many houses are without fuel, and the half-naked children, contracting various diseases from both hunger and cold, find relief only in death. Herds and flocks in the villages are dying off for want of straw. One of our Protestant brethren, a butcher, is losing in this way, on an average, five sheep a day; and a farmer who began the winter with twenty-four head of cattle, has lost all but three — starved to death! Of course the cry of distress is continually in the ears of the people, and our preachers and other helpers, in addition to their own increased burdens, are attempting to share the burdens of their neighbors.

"You can easily see how untimely is the proposal from Boston to cut off $500

no circumstances did we allow ourselves to be led into any of the crooked ways so common here, to remove the injunction which the local government laid upon the building of Brother Herrick's house. No bribes, and no gifts or rewards, or wages that had to be labeled, 'This is not a bribe.' Our young Governor, with something of the old Roman nobleness, said before the council, 'The hindrance of this work was a piece of sheer injustice, and whoever is unjust I am against him; let the work go forward.'"

ANOTHER LIGHT IN THE MOUNTAINS.

Writing on the 13th of February, Mr. Tracy reported the formation of a church and the ordination of a pastor at a mountain out-station, together with perils by the way, in passing to and from the place. His whole account, written for publication, would be read with interest, but it seems necessary to abridge somewhat: —

"You will be glad to hear of the kindling of another light among the mountains of Pontus. Vezir Keopreu, eight hours from here, is a place where much labor has been bestowed; yet it was, till within a year or two, in a discouraging condition, from the frequent

ADVENTURES BY THE WAY.

"With a joyful heart I set out for home, accompanied by one of our students, who was on foot. I lost my way in the snow, while crossing the mountains through trackless forests. We wandered till nightfall in bewilderment, starting up wild deer, plunging down and climbing up terrible steeps, through thick copse, often doubting whether we should not have to spend the night among the wild beasts, in air so keen that the frost was gathering on our beards. At last we came upon a single cow's track, and followed it till we arrived at a miserable Greek village, where kindness was shown us. We arrived at home the next morning, with the help of a guide. . . . .

"At last all needful preparations [for the ordination] were made, and parties set out from here on the happy errand. The season being very inclement, no delegates could come from distant churches, Marsovan had to represent the whole; and Mr. Leonard being quite unwell at the time, I had to represent the missionaries. Brother Avedis, with the Marsovan preacher, the teacher, and others, constituted the delegation from

statement of the whole substance of Christian doctrine as we receive it, setting forth its grounds, both in reason and Scripture. Friends and foes present seemed to feel that nothing of it all was to be gainsaid. Also, his statement of his own Christian experience was impressive. On Sunday the place was all too strait for the crowd that came. There were between three and four hundred squeezed into the room, or rooms rather, and many went away, unable to find place."

A CALL WHICH CANNOT BE MET.

"This people are sorely in need of a more commodious place of worship, and they greatly desire to purchase a very favorable place now in the market, and would do so if we could assist them to the amount of about $150, which is over and above what they could hope to raise themselves. But alas, we have no $150 to give! The call comes from Boston, — no, from the churches behind Boston, — 'Retrench,' and so we are cutting down our salaries, lopping off branches of the work, and letting alone much that ought to be done, in order to retrench. The only rea-

many such joyful ordinations, but though judged necessary this time, as regards other times, we 'pray that it be not in the winter.'"

European Turkey Mission.

OPPOSITION — ATTITUDE OF THE GOVERNMENT.

Mr. Page wrote from Samokov (300 miles west-northwest from Constantinople), April 10. He states that "deepening interest" and "an increased spirit of inquiry" still prevail, and says: —

"One effect of this interest has been to arouse the forces of darkness to opposition. The March Herald contains some account of a new persecution in this city. Those hostile developments soon passed, but only to give way to others of a different kind. In all these instances of persecution the real sympathy of the Government is probably with the Protestants, but the Bulgarian element of this city, and indeed of all this region, is large and influential, and the officers of the Turkish Government are only *theoretically* unrestrained by this influence. On the

probably, have been pushed had he not been a Protestant), and one in this city, also on false accusation of theft; but all have been released.

"The young teacher, Christo, who was mentioned in the March Herald, has made constant progress in Christian experience, apparently maturing into a beautiful example of trusting piety. His wife lives with him, and knows much of our faith intellectually, but her heart seems yet untouched. This tries his faith more than all things else, but he keeps on hoping and praying. He was received to the fellowship of the church here at the last communion.

THEOLOGICAL STUDENTS — VACATION WORK.

"Our theological school resumed its sessions on the 11th of March. The students have been occupied during their long vacation selling our books and Bibles, scattering tracts, and preaching, — going forth two by two, like the disciples of old. They have visited many places, — quite a number comparatively unvisited before, — and report a very general desire of the people, on all sides, to investigate and know the truth, — a hunger for

"One of the students mentioned an instance where an opposing priest endeavored to lure several of those who seemed interested in the truth away to some wedding festivities, only to receive this answer: 'Since I was born I have not engaged in such a conversation as this, and it is not right for you to tempt us away to the wedding. The festivities will last several days, but this talk will not!'

"Another mentioned the case of a little child who had recently died, whose father had been accustomed to consecrate a small portion of money to God each week, in the name of his child. After the child's death, he purchased, with a portion of the money, a New Testament, which he gave to a destitute man. The remainder he gave to this student, with the request that wherever he went he would preach upon these words: 'I am the resurrection and the life. *He that believeth in me though he were dead yet shall he live.*' Thus this little child continues to speak the message of life to many dead in sin, and to the dying, the hope of a resurrection. One student, who is familiar with the faith and language of the Turks, spoke of finding many Turks who listened to

DEATH OF A BIBLE-WOMAN — INTEREST AMONG WOMEN.

Writing from Samokov, April 4th, Miss Maltbie states: —

We have been deeply afflicted in the death of our Bible-woman in Yamboul (Cetka). She had finished her course of study, and we sent her forth joyfully, trusting she might live to accomplish much for her sisters. But the Lord has taken her, and her place is left unfilled. She was a devoted, self-sacrificing Christian, and a successful laborer. We cannot but wonder why she was taken, yet we know her influence must live. She rejoiced that she had been permitted to do something for Jesus. Her sweet resignation and trust during her illness was beautiful. While dying she whispered, 'The valley of the shadow of death is light and pleasant, for Jesus is with me here.' Another of our graduates is teaching in Bansko. She writes very encouraging reports of her success, both as teacher and Bible-woman. The Christian sisters are growing in grace, and others are eager to hear the truth. In one village where she visits, the women meet

matters more directly connected with the mission, he writes: —

"Among the hopeful signs in relation to our work, I would mention a deeper interest in education. It is quite common for even heathen parents to manifest a desire to have their children instructed. In localities remote from our stations, the people are calling for teachers. How unlike those long years in which we vainly tried to persuade them to send their offspring to the mission station! Had we now on hand a good staff of native teachers, we might hope that the rising generation would in some measure be emancipated from the bondage of ancestral superstitions, — spirit-worship, and *polygamy*, which is the giant obstacle to their social and moral elevation.

"Another encouraging fact is, an increase of industry on our stations. Native Christians are exerting themselves to rise above their heathen relatives in the style of their dwellings and their modes of life, to cultivate the soil in an improved manner, and obtain the wherewithal to enable them to buy clothing, books, etc., for themselves and families. This is

brethren there find in him a most valuable assistant. Rev. Umsingapansi, of the Ifumi station, has not only kept the people together there, but both station and church have been built up in a marvelous manner through his instrumentality. Rev. Ira Adams, of Amanzimtote, a spiritual son of Rev. Dr. Adams of sainted memory, still prepares for his Sabbath exercises by consulting 'Barnes' Notes,' and other good books, and the brethren engaged as teachers in the male seminary profess to be both delighted and edified by his sermons. Rev. James Dube, of Inanda, eloquently discourses to attentive congregations, and with Mr. Pixley to assist and guide him, there seems no reason why that station should not become a large and prosperous one. Rev. Benjamin Hawes, son of Joel Hawes (named after the distinguished Hartford minister of that name), continues to blow the gospel trumpet on the hills of Itafamasi, where our lamented brother Marsh labored so faithfully, and where his remains now rest. He is a live and whole man, and I shall be surprised if he does not gather a church of active Christians there. I might mention other native preachers, not yet ordained, but equally talented and some as *too strict*. I would rather bear this imputation than allow them too much liberty, having had painful evidence that they do not always use *liberty* aright. If accused of being 'too strict,' I prefer to imitate the pious Flavel, who said, when similarly accused, 'I serve a strict God.' Thank God, mission work in South Africa, though attended with many difficulties, is *not* a useless expenditure of time, talents, and money. Skeptics may say it is, but not candid, sober-minded judges.

"I hardly need say that it is a sweet privilege to stand again on African soil, and preach to the benighted Zulus. How glad I was to find I had not forgotten my knowledge of this beautiful language..... One thing, however, I cannot ignore. An African missionary, returning to his labors after a two years' visit in America, *at first* experiences an indescribable loneliness. He cannot help thinking of what he has left behind in his 'wide awake' native land, and as the image of 'sweet, sweet home' rises before him, with its social, intellectual, and religious privileges, and especially the faces of *beloved* children left there, his heart sinks within him. But work must be done for the Master.

"I have good news for you. On New Year's day I went with Mrs. Pinkerton to Ifafa, to spend the week of prayer. I talked with the people, and found some who were hoping for a special blessing. We prayed for the Holy Spirit to make truth the power of God to salvation. On Sabbath, January 4th, we began our services. I preached expository sermons,—on Prayer, from Luke xviii., the Unjust Judge, and the two who went up to the temple to pray; on repentance, and the winnowing fan; the new birth; believing on the Son of Man lifted up; the prodigal son; and bearing the cross after Jesus. I never saw those truths before as while preaching them in the Ifafa church. I felt that I had never really preached until then. The people of the station took heed how they heard. Five young people of Ifafa, all except one the taught children of believers, and several belonging to other stations, came to inquire the way of life. There was little weeping, but there was clear perception of duty and conviction of sin. I pointed out the way to them, and charged the native preacher, and Christians, to lead forward these inquirers to clear light. May

and went to Umzumbi. Saturday morning I took a native guide and pushed on to arrange for the Sabbath. All that hot day I followed the guide through the bushy valleys and up high hills, for I dared not leave him lest I should miss the path. I left an appointment at the kraal of a chief on the way, for the other brethren to fill when they should come up, on the Sabbath, and went on up a fearful hill, to a high ridge, where other chiefs try their petty cases and are profoundly adored by their admiring subjects. About sunset we entered the kraal of an old man who long ago heard the gospel from Dr. Adams, at the Umlazi. One of his sons, then a little boy, was taught and believed. He has suffered much opposition, but has been faithful. As a wagon-driver and laborer at the diamond fields he stood firm, and has grown into a strong Christian young man. Of course his greeting was hearty. All the people of the kraal came to shake hands and welcome me. In the evening all gathered, as is their practice now, and the young man read from his Testament and prayed. His name is Mankemu, and he is to enter the training-class at the

"I am very glad to hear that a communion service may be expected soon, — the sooner the better. I do hope it will come before I go to Lenox. I can then carry one to —— and leave it. Our good people at the East have not realized the distance — fifty-five miles — from Green Hill to Lenox, and what a shocking road it is over which I have to carry the service. Then I must bring it to Fort Smith, seventy-five miles from L., and then take it thirty miles to Buck Creek; then bring it back and take the whole care of it. If I had a cheap service at each place, it would relieve me very much, for some one could be found at each station who would take pleasure in caring well for it. It does the people good to be made responsible.

"We need a meeting-house both at Green Hill and at Buck Creek. The house at Green Hill is very cold in wintry and stormy weather, is too small, and is the school-house. At Buck Creek we have a school-house, too small, with no windows, and all very rude. It would elevate the people to have a decent house of worship, as well as gratify and inspire them.

"I often think, if some of those rich churches that build [illegible]

Board proposes to do, and also its discouragements. 'The Tyrol,' she says, 'is *very dark*, the very hot-bed of Romanism.' Her remarks, as well as our observation, teach us that Brother Duff's description of the dark features of this field is not in the least overdrawn. The priests here have a mighty power, which keeps many, even of those who have no regard for them, in a galling bondage. The yoke of the 'confessional,' however, many of them lighten through the employment of a substitute. After the Easter season the collectors of beichtzettel (certificates of confession) visit every house. As these certificates contain the name only of the priest who heard the confession, they are marketable. There are scores of poor people who are ready to confess to a half dozen different priests, and thus supply the demand for 'beichtzettel.'"

ARRANGEMENTS FOR BIBLE AND TRACT WORK.

"Each passing week deepens our conviction of the great necessity of pushing forward the work of selling Bibles and Christian literature. Gospel light can break these clouds of darkness. The British and Foreign Bible Society [illegible]

with attractive Christian books, papers, and select texts, in large type, will be to hundreds a daily preacher of the gospel. We have secured this privilege — worth perhaps the services of one man — at the comparatively small sum of $25 per year. The proprietor, a Prussian lady, and favorable to us, will take charge of all sales, filling orders by mail, and securing the needed legal permission for such colporters as we may obtain. Such permissions can *only* be obtained through a bookseller.

"It seems quite remarkable that the sign over the store door is just what we wish, — 'Central Bookstore for Colportage in Tyrol.' The *present* colporters of this institution should be rather designated 'Book Agents,' and the works they sell 'Cheap Novels.' Some of these men can be used to a limited extent, and all of them can be used in advertising our books.

"When this Prussian lady commenced business here, some five years ago, the priests endeavored to drive her away because she was a Protestant; but the Government replied, 'She has a right to sell whatever the law does not proscribe, and all parts of the empire. This book work will make a large demand upon time and strength during the next few months, but it is the work that presses most and demands first attention. In connection with it one will find many opportunities for Christian conversation, and other forms of judicious truth sowing. We shall commence mission touring as soon as possible.

"You will be interested to know that some four hundred of the people here are Bohemians. We have written to Brother Adams to send suitable tracts and books. About one fourth of the inhabitants are Italians. From the brethren in Italy we shall secure Christian literature for them. In the Tyrol there are about 280,000 Italians, and although most of them reside in South Tyrol, they are to be found everywhere.

THE TIME FOR EFFORT — DISCOURAGEMENTS FROM AMERICA.

"A letter from our former teacher in Prague contains a sentence of so much interest that I will quote it: 'I am very happy that I have found the way to be a true Christian, or to strive, at least, to be

MISSIONS OF OTHER SOCIETIES.

UNITED PRESBYTERIAN MISSION IN EGYPT.

THE "Christian Instructor" gives a letter from Rev. Dr. Hogg, of the mission to Egypt, dated "Osiout, January 22d," which presents statements of great interest relating to the work in Upper Egypt. A few paragraphs will be given here. With reference to the distribution of books in 1873, he says: —

"The number of volumes sold during the past year was nearly double that of any previous year: —

Scriptures	1,082 vols.	$366 54	(gold)
Religious literature	2,164 "	167 16	"
Educational	403 "	167 80	"
Total	3,649 "	$701 50	"

The sales for 1872 were 1789 volumes, — $381.05; and the total sales for the past *seven years* amount to 12,387 volumes. It is a precious item to me, because it reminds me of that day, seven years ago, when the news was brought to me that the Coptic Patriarch had made a bonfire of our books in the court of the Bishop's house in Osiout, and had consigned to the

"Congregational schools, 6.

"Teachers in congregational schools, all supported by native members, 10.

"Average monthly roll of pupils, 242.

"With the exception of the pastor of Nakhaleh (who is from Cairo) and myself, all the workers who took part in conducting these services are natives.

"Let me now add an item of information that will enable you to form an intelligent judgment of the value of the above table of statistics in a missionary point of view. The work in Upper Egypt was *formally* initiated by the occupation of Osiout as a mission station on the 21st of February, 1865, and of Koos, by Brother Currie, on or about the 1st of April, 1867. I can tell you almost how many *days* the Osiout station has been occupied by a *foreign missionary preacher*. Nominally it has been a mission station for nine years; the *actual* occupation has been sixty-six months. The remaining forty-two months show the time during which the work was left entirely in the hands of native converts, and only toward the end

institutions amounts, when divided among them, to the goodly figure of $6.71 (gold) per individual member. *Will you help us to train* PASTORS *for them?* Then send out *two* of your *best men* along with Brother Lansing when he returns."

MISCELLANY.

TAKING THINGS PLEASANTLY.

It will do readers of the "Missionary Herald" no harm to smile, or, if they please, heartily to laugh at some of the pleasantries of a brother recently sent to Turkey, as he writes respecting his journey and first experiences abroad. A few of his numbered "first impressions" he would doubtless prefer to have omitted, but most of them will be given here. He wrote March 31st:—

"Your note requesting my 'first impressions' of missionary life, was received some time ago. I give such as I have now. Please remember they are *only* first impressions, and consider them subject to change or entire evaporation.

"1. The pain of parting from friends who are on the wharf to 'see you sail,'

"6. Many folks in Scotland and England look just like Americans.

"7. Constantinople missionaries, and also those at Marsovan, are well skilled in the art of making you feel perfectly at home.

"9. It is a grand thing to be a mature, experienced, aged missionary.

"10. Some of the missionaries are not laying their plans to become very old. Either they are unacquainted with the rules of hygiene, or else they fail to realize the duty and privilege of retaining health and vigor. They work and study to-day and to-night, as if they did not expect to work and study any to-morrow and to-morrow night.

"12. The report which we heard in America, that 'If all the fleas in a Turk's shirt kick at the same time, and

"15. I am very thankful that I had over two years' experience in pastoral life before coming abroad. The large acquaintance with pastors and churches gives many more to pray for me. The study for sermons, and all the pastoral work I did, give me a momentum which carries me without a jar or jolt over some things which, three years ago, would have jounced me fearfully, while on my way through the first years of missionary life. My own experience enables me perfectly to sympathize with these native pastors. It also reminds me, when pestered with hypocritical church-members, or worn by dullness in scholars, that I would not be entirely rid of such things even though I should go back to America to work. I wish every missionary candidate could have some such home experience first. If *that* shook his resolution to become a foreign missionary, better have it shaken and broken there than here. The Methodist who hoped 'all these young converts might die to-night, before they could backslide,' and the young missionary candidate who jerks together his baggage and hurries to the steamer for fear his school improvements. We think we shall 'go for' the children, and leave the older ones for Brother ——, and the sick for Dr. ——.

"18. We are soon to have a revival in ——. It is indicated by the increased attendance and earnestness in prayer-meetings and the church; by the organization and successful operation of a Young Men's Christian Association; by diligence in searching the Scriptures, especially among backsliders and young men; and by the increasing demand for copies of the Bible and of other religious books.

"Finally, 'first impressions' with me are not always near the truth; so I do not rely much upon them."

WHO ARE THE MISSIONARIES?

FROM DR. E. B. FOSTER'S SERMON ON MISSIONS.

"Of course these missionaries need to be, and most of them are, quick, and keen, and deep, and wide in intellect. It is not a feeble soul, nor an ignorant soul, that can make a good grammar, or dictionary, or shape a language into forms of beauty,

for the most quick and retentive memory, for the most broad and valuable information, for the most heavenly spirit, no member of the class, in these varied gifts, would rank above one, who went to Western Africa, and there, in the Gaboon mission, within three years, laid down his precious life a sacrifice to the Great Cause. . . . .

"The attraction, which draws the missionary, is not that he goes forth to lands of antiquity; lands, made sacred by the footsteps and by the deeds of our Lord; lands, where intellect and genius brightly shone thousands of years ago; lands, renowned for literature and for art; lands, where the great battles of the world have been fought and the great events of history have transpired; lands, which are explored by travelers and by scholars; that they may familiarize themselves with the customs of the olden times, and that they may bring to light the deep marvels of nature and of life. The sympathy which is demanded is for lost souls; not for the eloquence of Greece; not for the Italian art; not for the military glory of the old Roman empire; not for the memorials of dead kingdoms; not for the which does not confer with flesh and blood; with the rules of expediency, and the calculations of profit, and the ambitions of a worldly mind. It gives time, and strength, and property, and affection, and prayer, and all, to Christ. It has led to the endurance of the martyr. It has been found a prolific fountain of the nobler virtues, manliness, bravery, self-denial, promptitude, perseverance. It is a fealty to Christ that endures unto the death."

REMARKABLE WORK IN CHINA.

Mr. Holcombe, of the North China mission, writing to friends at Winchester, Mass., in December last, gave the following account of a most interesting work of grace, which has been reported in Presbyterian publications: —

"We hear that Mr. Corbett, a missionary of the American Presbyterian Board, has recently baptized, within a period of two months, 160 adults, besides a large number of young children. This is the most wonderful *harvesting* that has ever occurred within the northern half of the Chinese Empire. I think I might say

foreigner; and came in solely from idle curiosity, to see how these strange people, from 'a savage race beyond the sea,' talked and dressed. He heard a strange, wonderful story, — the story of a God having come down from heaven to die a shameful death for men; and he could neither understand nor forget it. His religious belief was that of other Buddhists about him, — the expectation that by giving money to build temples and support idol-worship, and by penances of various kinds, he might accumulate such a stock of merit in this life as to secure the transmigration of his soul at death into another human body, and not into the body of a mule, or dog, or any other low animal. Of a free, full atonement, made for men, he had never heard or dreamed. As he was at leisure, and was 'troubled' by this new, strange idea, he remained in the city for some little time, and came daily to the chapel. Having attracted the notice of the missionary by his constant coming and earnest attention, he was addressed in personal conversation, was prayed for and with, and was instructed more carefully in the main truths of the gospel. He seemed, soon, to

such cases, sent back for his family, is spending the entire winter among the villagers, and, as I stated, has already baptized, including children, more than *two hundred persons!* . . . .

"You must pardon a little *clannish* pride in me if I mention here what seems to us *heroic* action on the part of Brother Corbett. He has recently buried his wife, after a long and most distressing illness, and has gone, with his children, to spend the winter months in that back-country region, living, probably, in a mud hovel, and forced to endure all the discomforts and hardships of such a life, when he most needs the cheer and companionship of loving friends. We know of many acts of heroism upon the battle-field, but I think few instances of exposure to physical peril will bear comparison with the brave, self-denying action of this brother. Yet who would not do as he has done, O, so gladly, for the sake of the harvest which he is reaping?"

More recently bitter persecution has arisen against this work, and Mr. Hunt, of Peking, wrote: "The good, courageous missionary barely escaped with his

AN EXAMPLE FROM EUROPEAN TURKEY.

A MISSIONARY at Samokov, European Turkey, wrote to the Treasurer, May 2d: "The 'Herald' recently brought news of the small amounts contributed for missions in Christian lands, and of the possible necessity of withdrawing from some places now occupied. The pastor of the Bansko church spent a considerable portion of the time at the last monthly concert in giving accounts of the mission work in Austria and Mexico, and this week the brethren from Bansko, and those in this part of the church, each gave me two pounds, Turkish, for the mission to the Bohemians — their Slavonic cousins — in Austria; saying, also, that they wished to send with the money that which was more important — their prayers.

"I therefore request you to charge me in your account, — as from the two branches of the Bansko church, in Bansko and Samokov — 2 pounds Turkish each — 4 pounds, — $17.62 gold. Wife and I think 'Tithes' debtor to the same object $10 *currency*, which, also, please charge me.

never before, that there was an exceeding propriety in setting aside, each week, a thank-offering for the abundance God gives us."

INDIANS IN IDAHO — FRUIT IN OLD AGE.

REV. H. H. SPAULDING wrote from the "Nez Perce mission, Idaho, April 28th," sending $5 "for the glorious cause of missions," and saying: "The blessed Saviour has crowned my feeble labors among these tribes, since my return in 1871, through the influence of the Bible put into their language when laboring under your Board long years ago. In less than eighteen months after my return, over six hundred and fifty persons were brought into the fold from among the Nez Perces.

"Last spring a call came from the Spokan country, where your missionaries Eells and Walker once labored. I made four tours during last summer, with my native helpers, and 253 were hopefully converted and received into the church; so that my native church, including the old members of former years, who are left, now numbers 923, scattered over a distance of four hundred miles.

"I do not regard myself as one of those *entitled* to the 'Herald' *free*. My missionary life on heathen shores was only seven years, to which may be added eight or ten years of home mission service. Yet the gentlemen of the American Board have very kindly and thoughtfully continued to send the invaluable magazine to me, free. I should feel that I had met with a GREAT loss, could I not, from month to month, greet that most welcome messenger. Well on to sixty years since, it (the 'Panoplist,' then, I think,) was read by my aged grandmother, who was within a few years of one hundred when she passed to the spirit-land. Hearing that eminently devoted woman read from that magazine gave the first direction of my thoughts to the work of missions, though I was then quite a child.

"Inclosed please find $1. If you still see fit to send the 'Herald' free, let the dollar be the 'widow's mite' to the cause of missions in Nominally Christian Lands, and I shall have the unspeakable pleasure and privilege of feeling that I have done *something*, though the least, to prevent the giving up of that blessed work. No, no, such a great calamity

Free Church mentions the ordination, at Calcutta, of Babu Matharanath Basu, a graduate of the Calcutta University, who has been for some time anxious to engage wholly in evangelistic work among his countrymen, without receiving support from any European Society. A Bengali Christian merchant, a member of the Free Church at Calcutta, has now undertaken to support him, he has been ordained by a body of European and Bengali ministers, of various denominations, and commences a mission exclusively under native management.

—— The receipts of the British and Foreign Bible Society for its last year, recently closed, were £220,964 ($1,104,820), of which $505,076 were for sales. The issues of the Society for the year amounted to 2,654,080 copies, of "Bibles, Testaments, and portions." The total issues of the Society now amount to 71,131,111 copies.

—— The English Church Missionary Society reports for the last year the extraordinary income, including contributions for special objects, of £261,221 ($1,306,105). It commenced the year with a deficit of nearly $60,000, and closed it with a sur-

the church during the same month. "The work is prosperous everywhere."

—— The sovereignty of the Fiji Islands has been formally ceded to England by king Cacaban, and Mr. Layard, the British Consul, has accepted the cession, subject to the ratification of the Home Government. This cession, if accepted, would seem to afford England greatly increased facilities for putting a stop to the fearful operations of slavers in the Pacific Ocean, and to British Christians, more favorable opportunities for pushing forward the work of missions, already so successful, in those islands.

—— The "Chronicle" of the London Missionary Society, announcing arrangements for the May meetings of the Society, noticed a prayer-meeting and meeting of Directors and Delegates on Monday, annual sermon and special sermon to young men on Wednesday, the public annual meeting in Exeter Hall, Thursday; and for the next Sabbath, May 17, sermons were announced as to be preached for the cause in no less than 173 churches and chapels, and in all but two instances, two sermons in each, — morning and evening, — making 344 sermons. Other Buddhist temples, and 211,864 Buddhist priests, of whom 60,159 are returned as females, *i. e.* female members of priestly families.

DEATHS.

At Florence, Italy, April 25, of diphtheria, a son — the eldest child — of Rev. W. S. Alexander, of the mission to Italy. "He was," writes Dr. Gulick, "seven years old this very day, and he was beginning to enjoy his birthday presents, the crisis of his disease being apparently passed, when he suddenly dropped away."

At West Haven, Conn., May 28, Mary S., youngest child of Rev. L. B. Peet, formerly of the Foochow mission, China, aged nine years and seven months.

ARRIVALS.

Miss Ellen M. Pierce arrived at her station, Aintab, Central Turkey, March 26; also Mr. and Mrs. Bell, and Miss Sears, on the way to Mardin. Rev. H. T. Perry reached Marash, Central Tur-

Washington county.
Milltown, S. D. Stickney, 5 00
York county.
Buxton, Cong. ch. and so. 10 00
Buxton Centre, Cong. ch. and so. 5 13
Limerick, Cong. ch. and so. 24 00—39 13

543 79

Legacies.—Portland, John C. Brooks, add'l, 171 55

715 34

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.
Alstead Centre, Cong. ch. and so. m. c. 6 57
Fitzwilliam, Cong. ch. and so. 16 13
Gilsum, Cong. ch. and so. 21 50
Keene, 2d Cong. ch. and so. m. c. 18 91
New Alstead, Cong. ch. and so. 15 00
Swanzey, Cong. ch. and so. m. c. 15 72
Troy, Cong. ch. and so. (of wh. from David P. Low, to const. himself H. M. 100), 152 49
Walpole, E. K. Seabury, 10 00—256 32
Coos county.
Lancaster, Cong. ch. and so. 32 50
Grafton county.
Campton, Cong. ch. and so. 20 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.
Francestown, a friend, 30 00
Hancock, Cong. ch. and so. 25 00
Merrimac, 1st Cong. ch. and so. 41 50
Mount Vernon, J. A. Starrett, 10 00
Nashua, Pearl st. ch. and so. 14 90
New Boston, Presb. church, 30 25
New Ipswich, Cong. ch. and so. m. c. 12; Leavitt Lincoln, 5; 17 00
Pelham, Cong. ch. and so. 77 75—246 40
Merrimac co. Aux. Society,
Concord, a friend, 30 00
New London, S. Littlefield, 10 00—40 00
Rockingham county.
Atkinson, Cong. ch. and so. m. c. 8 00
Greenland, Mrs. Louisa P. Weeks, to const. John P. Weeks, H. M. 100 00—108 00
Strafford county.
Sanbornton, Cong. ch. and so. [illegible]
Springfield, Cong. ch. and so., by C. H. 10 00—39 62

620 38

MASSACHUSETTS.

Barnstable county.
East Falmouth, Rev. David Perry, with other dona., to const. Mrs. Perry, H. M. 50 00
Falmouth, 1st Cong. ch. and so. 225, m. c. 26.75; B. Holmes, 10; a friend, 2; 263 75
North Falmouth, Cong. ch. and so. 54 00
West Barnstable, Cong. ch. and so. 9 04—376 79
Berkshire county.
Sheffield, Cong. ch. and so. 6 66
Bristol county.
Rehoboth, Cong. ch. and so. 20 00
Essex county.
Andover, South Cong. ch. and so., add'l, 5; Chapel ch. and cong., to const. Mrs. C. T. Jackson, Mrs. M. E. Park, Mrs. C. P. Taylor, Miss C. R. Jackson, Rev. E. D. Eaton, Rev. H. A. Blake, and Rev. F. D. Kelsey, H. M., 457.75; 462 75
Lawrence, Eliot ch. and so. 66.01; W. L. 75; 141 01—603 76
Essex co. North.
Amesbury and Salisbury, Union Evan. ch. and so. m. c. 9.08; Mill Village ch. and so. 30; 39 08
Bradford, Emily J. Haseltine, 4 00
Ipswich and Rowley, Linebrook Parish, 26 35
Newburyport, North Cong. ch. and so. 53 46—122 84
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane st. ch. and so. 30.33, m. c. for April and May, 11.02; Rufus H. Woodbury, 25; 66 35
Essex, Cong. ch. and so. 75 00
Peabody, a friend, 10 00—151 35
Franklin co. Aux. Soc. William B. Washburn, Tr.
Ashfield, Cong. ch. and so. 16 00
Hampden county, Aux. Soc. Charles Marsh, Tr.

North Leominster, Two friends, 10 00
Pepperell, S. E. Shedd, 5 00
Shirley Village, Cong. ch. and so. 16 36——81 36
Norfolk county.
Atlantic, A. P. Wilds, 5 00
Foxboro, a friend, 50
Needham, Cong. ch. and so. 22 00
Wrentham, Cong. ch. and so. m. c. 10 00——37 50
Plymouth county.
North Abington, Cong. ch. and so. 7 27
Plymouth, Ch. of the Pilgrimage, 61 32——68 59
Suffolk county.
Boston, Park st. ch. 760.25; Mrs. J. W. Tucker, 10; Eliot ch. (of wh. from a friend, to const. C. W. Hill, H. M., 100), 331.25; Berkeley st. ch. 476.05; Winthrop ch. 371; Maverick ch. 207.50; South Evan. ch. (West Roxbury), 133; Union ch. 128.78; Central ch. 100; Phillips ch. 85; Vine st. ch. m. c. 31.84; Central ch. (Jam. Plain), 16; "State Street," 900; a friend, 500; F. B. P. 10; Cash, 3; a friend, 1; 4,063 67
Chelsea, Central Cong. ch. and so. 39 28
Revere, Cong. ch. and so. 3 30—4,106 25
Worcester co. North.
Petersham, Cong. ch. and so. 5 80
Winchendon, a thank-offering to Jesus, 10 00——15 80
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Worcester, Central Cong. ch. and so. m. c. 183.83; Old South Cong. ch. and so. m. c. 38.60; Mary F. Wheeler, 1; 223 43
Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Saundersville, Cong. ch. and so. 19 00
Westboro, Evan. ch. and so. 33 00——52 00
———, F., a monthly contribution, 50 00
———, a friend, 2 00
10,643 19

Legacies.—Auburndale, Caleb Wright, ... by Sarah L. Wright, Ex'x, 151 22
Roxbury, Cong. ch. and so. 23 62
Thomaston, Cong. ch. and so. 67 83
Woodbury, C. H. Kirtland, 4 00—109 72
Middlesex county. John Marvin, Tr.
Higganum, Catharine Huntington, 2 00
Middletown, South Cong. ch. and so. 60.07; 1st Cong. ch. and so. 20; J. F. Huber, for Madura, 1; 81 07
Old Saybrook, Cong. ch. and so. 15 46—98 53
New Haven County. F. T. Jarman, Agent.
Ansonia, 1st Cong. ch. and so., with prev. dona., to const. Charles H. Pine, H. M. 52 92
Derby, Cong. ch. and so. 62 65
East Haven, Cong. ch. and so. 31 00
New Haven, Mrs. E. A. Noyes, 5; a friend, 10; 1st ch., a friend, 1; 16 00
West Haven, Cong. ch. and so. m. c. 6 50
Westville, Cong. ch. and so. 50 30—219 37
Windham co. Rev. H. F. Hyde, Tr.
Killingly, 2d Cong. ch. and so., to const. Dewitt C. Jencks, H. M. 119 00
Putnam, 2d Cong. ch. and so. 96 50—215 50
981 05

Legacies. — Hartford, Mrs. Mary A. Warburton, by N. Shipman, Ex'r, 165 00
1,146 05

NEW YORK.

Albany, G. C. Treadwell, 250 00
Brooklyn, Plymouth ch. and so. 915.75; New England ch. and so. 102.21; State st. ch. and so. 76.50; Ch. of Pilgrims, A. F. Goodnow, 100; 1,194 46
Buffalo, S. A. French, 10 00
Cambridge, A. Eldredge, 1 00
Clinton, G. K. Eells, 5; H. Bartlett, 3; 8 00
Crown Point, George Page, 25 00
Floyd, Welsh Cong. ch. and so. 4 00
Kiantone, Cong. ch. and so. m. c. 8 18
Lima, Mrs. Mary Sprague, 5 00
Livonia, 1st Presb. ch. and so. 27 20
Middletown, Cong. ch. and so. 34 85
New York, Miss Mary H. Brown, with prev. dona., to const. James Hobart,

Oberlin, Rev. C. G. Fenney, D. D. 5 00
Pomercy, Welsh Cong. ch. and so. 10 00
Salem, D. A. and B. W. Allen, 10 00
Sheffield, K. K. Kinney, 4 00
South Ridge, Mrs. L. Stoddard, 10 00
Yellow Springs, Æ. 20 00—601 62

Legacies. — Cleveland, Elizabeth E. Taylor, by J. William Taylor, Ex'r, R. R. Bonds and Stocks, $3,000, sold for 2,484 88

3,086 50

INDIANA.

Greenville, St. John's Presb. church, 4 30

ILLINOIS.

Albion, Cong. ch. and so. 5 00
Big Woods, Cong. ch. and so. 2 82
Bristol, Cong. ch. and so. 4 07
Bunker Hill, Cong. ch. and so. 37 15
Chicago, New England Cong. ch. and so. 140; H. D. P. Bigelow, 10; 150 00
Coal Valley, Welsh Cong. ch. and so. 3 00
Dixon, Cyrus A. Davis, 5 00
Elgin, Mrs. Gail Borden, 1 00
Galesburg, 1st Cong. ch. and so. 97 17
Kewanee, C. L. Ray, 18 00
La Salle, Cong. ch. and so. 17 10
Moline, Cong. ch. and so. 37 35
Neponset, Cong. ch. and so. 10 00
Peru, 1st Cong. ch. and so. 21 02
Providence, Cong ch. and so. 29 10
Quincy, E. Littlefield, 5 00
Richmond, Cong. ch. and so. 8 09
Roseville, Rev. A. L. Pennoyer and wife 10 00
Seward, Cong. ch. and so., for Central Turkey Mission, 21 00
Springfield, 2d Presb. church, 10 00
St. Charles, Cong. ch. and so. 27 00
———, a friend of missions, 5 00—523 78

MICHIGAN.

Croton, Cong. ch. and so. 10 00
Detroit, A. Howard, 7 00
Escanaba, a friend, 5 00
Frankfort, Cong. ch. and so. 11 82
Lansing, Cong. ch. and so. 46 20
Richland, 1st Presb. ch.

Kildare, Cong. ch. and so. 3 00
Pewaukee, Cong. ch. and so. 10 15
Plover, Rev. Charles Duren, 2 00
Ripon, 1st Cong. ch. and so. 60.79; X. 25; 85 79
Springfield, Cong. ch. and so. 4 00
Trempealeau, Cong. ch. and so. 20 00
Union Grove, Cong. ch. and so. 23 70
Waukesha, Cong. ch. and so., with other dona., to const. Rev. CHARLES W. CAMP, H. M. 35 25—258 02

KANSAS.

Corinth, Cong. ch. and so. 5 00
Osborn City, Cong. ch. and so. 5 00
Rooks County, William H. Lawrence, 5 00
Wyandot, Cong. ch. and so. 14 50—29 50

NEBRASKA.

Schuyler, C. R. Boehma, 10 00

CALIFORNIA.

Oakland, 1st Cong. ch. and so. 72 80
Santa Cruz, Cong. ch. and so. 28 06—100 86

WASHINGTON TERRITORY.

Skokomish, Rev. Cushing Eells, with previous dona., to const. Mrs. Sarah M. Eells, H. M. 50 00

IDAHO TERRITORY.

Nez Perce Mission, Rev. H. H. Spalding, 5 00

NEVADA TERRITORY.

Reno, Cong. ch. and so. 7 00

CANADA.

Province of Ontario, —
Fergus, A. Dingwall Fordyce, 5 50
Paris, N. Hamilton, 400 00—405 50
Province of Quebec, —
Danville, a friend, 30 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Australia, Victoria, John Mackichan, £5, 27 35
China, Foochow, X. Y. Z. 30 80
" Peking, S. Wells Williams, to const. Miss CORNELIA P. WILL-

RHODE ISLAND. — Bristol, 1st Cong. s. s., for Marsovan, 50 00
CONNECTICUT. — Cromwell, Cong. s. s. 55 50
NEW YORK. — Brooklyn, Miss'y Association, of Throop Avenue s. s. 50; Miller's Place Cong. s. s. 8.59; 58 59
ILLINOIS. — Aurora, Prim. class N. E. Cong. s. s. 4; Ontario, Cong. s. s., for pupil, China, 50; Sandwich, Cong. s. s. 5; 59 00
MISSOURI. — Lagrange, s. s. of German Evan. church, 2 00
NEBRASKA. — Crete, Cong. s. s., for school, Sholapoor, 20 00
$708 79

Donations received in May, $21,416 45
Legacies " " " 4,498 65
$25,915 10

Total, from Sept. 1st, 1873, to May 30th, 1874, $267,001 15

FOR WORK IN NOMINALLY CHRISTIAN LANDS.

MAINE.

Farmington, Cong. ch. and so. 41 85
Hampden, Cong. ch. and so. 10 00
Wells, 1st Cong. ch. and so. 15 00
Woolwich, Cong. ch. and so. 13 00
Yarmouth, a friend, 20 00—99 85

NEW HAMPSHIRE.

Gilsum, Cong. ch. and so. 16 50
Rochester, Cong. ch. and so. m. c. 21.58; R. McDuffee, for Mexico, 50; 71 58—88 08

VERMONT.

Bridport, Cong. s. s. 20 00
Chelsea, Dea. Samuel Douglass, 5 00
Ludlow, Cong. ch. and so. 10 60
St. Johnsbury, South Cong. ch. and so. 85 06—120 66

Westford, Cong. ch. and so. 10 15
West Springfield, Park st. ch. and so. 33 87
Williamstown, a member of Cong. ch. 8 00—2,380 31

RHODE ISLAND.

Providence, Union ch. and so. 256; Pilgrim ch. and so. 42.02; Beneficent ch. and so. 130.95; K. 15; Ellen M. Haskell, 5; 448 97
Slatersville, Cong. ch. and so. 35 00—483 97

CONNECTICUT.

Chaplin, Cong. ch. and so., special collection, 26 00
Falls Village, Cong. ch. and so. 8 00
Hanover, Cong. ch. and so. 12 30
Lebanon, Goshen ch. and so. 10 50
Middletown, South Cong. ch. and so. 25 00
Naugatuck, Cong. ch. and so. 50 00
Putnam, 2d Cong. ch. and so. 25.37; George F. Willis, for Northern Mexico, 5; 30 37
South Norwalk, a friend, 100; J. M. Layton, 3; 103 00
Trumbull, Cong. ch. and so. 13 80—278 97

NEW YORK.

Churchville, Rev. G. A. Rawson, 2 00
Corning, K. P. W. 10 00—12 00

TENNESSEE.

Memphis, W. T. Richardson, 15 00

OHIO.

Cleveland, H. C. Hayden, 25 00
Evansport, a friend to missions, 5 00
Mansfield, Two friends, 5 00
Maumee City, Mrs. E. H. Weed, 5 00
Toledo, a friend, 5 00—45 00

ILLINOIS.

Amboy, A. A. French, 2 00
Canton, Cong. ch. and so. 15 60
Chicago, New England Cong. ch. and so. 500; 1st Cong. ch., W. W. Patton, D. D., 25; 525 00
La Salle, Cong. ch. and so. 20 00
Providence, Cong. ch. and so. 4 50

ERN INDIA.—FROM THE WEST.

THE

MISSIONARY HERALD.

VOL. LXX. — AUGUST, 1874. — No. VIII.

THE PLAINS AND MOUNTAINS OF SOUTH INDIA.

BY REV. GEORGE T. WASHBURN.

LET us suppose ourselves upon the eastern shore of South India. A great plain, a thousand miles long, stretches from us north and south, and rises with an imperceptible slope from the sea toward the interior. From forty to a hundred miles inland you see its western edge bordered by a series of perpendicular cliffs and ragged mountains. Ascend these, 2,000 to 3,000 feet, and you reach the great plateau, occupying all the central part of the peninsula. About three hundred miles north of Cape Comorin, the southernmost [illegible]

and often, for weeks at a time, night and day, above 90°. From this protracted heat comes the need of a mountain retreat for missionaries of a northern land.

Madura, the central city of the district and of the mission, is situated midway between the mountains and the sea. A journey of fifty miles in carts brings you to Periakulam, one of the mission stations, at the foot of what appears a perpendicular and well-nigh inaccessible mountain range. Thence a bridle-path, penetrating a mountain gorge, sometimes zigzaging up the precipitous cliffs, after thirteen miles of climbing, brings you to the top. You are standing upon the rim of a basin three hundred feet deep. Its sides are a series of rounded grassy hills, its bottom is a rich meadow and a beautiful lake.

About twenty houses are built upon the spurs of hills running into the valleys, or on the high surrounding ridge. This is Kodi-kânal, — vine-grove, — the hill retreat of Europeans in the extreme south of India, and especially of the American missionaries, and a few English missionaries and civilians, who prefer the quiet of Kodi-kânal to the gayety of Ootacamund and Bangalore.

Before we step across the valley to the point from which the photograph for this picture was taken, turn around and look back upon the plains. You are on a Nebo of observation, for we have our Nebo in India, and all this great plain spread out before you is a promised land. You are upon an almost perpendicular cliff, whose roots reach down among the debris and the foot-hills 7,000 feet below. This perpendicular wall stretches on for miles to the southwest. A stream near by has worn its way through a crevice and falls, one cascade of more than 1,000 feet. Your eye takes in, or might take in had it the power, more than ten thousand square miles of the plain, peopled thickly with

and houses of civilians. The mission chapel is in the foreground, and, as everywhere else, the church has its hallowed "God's acre" about it, and is gathering to itself its own among the good, without distinction of race or nation. At the southwest corner of the church sleep the remains of Rev. D. C. Scudder, Rev H. S. Taylor, and Mrs. Sarah Ashley Yorke, and there is scarcely a family in the field that has not set up some stone of memorial here, and left its dead to hallow the ground.

A part of March, April, and May — the period when the sun is vertical — is the season of severest heat. At this time the temperature of the day, here, is from 25° to 30° lower than on the plains, ranging from 60° to 78°; and at this season there is most need of abandoning the plains and resorting to the mountains.

A prosperous native settlement has grown up at Kodi-kânal, and most of the inhabitants are under Protestant Christian influence. A good school exists, and a native church, ministered to by a native pastor of their own choice, who not only attends to this church, but is of great service in carrying on Christian work among the mountain villages.

CHRISTIAN CULTURE FOR WOMAN IN THE EAST.

"The Women of the Arabs," recently published, from the pen of Dr. Jessup, of the Syria mission, gives some of the results of efforts made in behalf of women under the auspices of the American Board, years before the organization of special societies and boards for this form of labor. When Dr. Jessup

record of results may well cheer the heart of every Christian woman from this land who has the privilege of sharing in such a blessed work.

In connection with the mission, schools for girls are maintained at twenty-two different points, by 36 teachers, having charge of 801 pupils. The British Syrian schools have grown up since 1860, largely through the labors of Mrs. Bowen Thompson, continued after her death by her sister, Mrs. Mentor Mott. They were twenty-three in number, with 1,522 pupils in 1872, in charge of 79 teachers. Such has been the growth of the work begun in faith and hope over forty years ago. The great change in the public sentiment cannot be better expressed than by the following incident told by Dr. Jessup:—

"Not two months since, I was conversing with several of the aristocratic Mohammedans of Beirût, who were in attendance at the commencement of the Beirût Protestant Medical College. The subject of the education of girls was introduced, and one of them said: 'We are beginning to have our girls instructed in your Protestant schools, and would you believe it, I heard one of them read the other day (probably his own daughter), and she actually asked a question about the construction of a noun preceded by a prepposition! I never heard the like of it. The things do distinguish and understand what they read, after all!' The other replied, '*Mashallah! Mashallah!*' 'The will of God be done!'"

PROSPECTS OF THE TREASURY.

donations, $19,660.05,

itual prosperity, but only from want of funds, — we recognize the call of our blessed Saviour and Lord, to double our donation.

"Retrenchment need not, must not be — retrenchment in sight of triumph on so many hard-fought fields! Must the sickle fall from the reaper's hands when the harvest is waiting? Must we send a pang to the hearts of those toiling brethren and sisters, burdened with anxiety for their infant churches? The thought is too painful to the good on earth and to the redeemed in heaven. Should each of the friends and patrons of the Board make special supplication for funds, during July and August, to Him who holds the hearts of rich and poor, you would be saved from a step so disastrous and discouraging. *More funds*, is the urgent need of the hour.

"YOUR OCTOGENARIAN FRIENDS."

THE NEXT ANNUAL MEETING OF THE BOARD.

The Prudential Committee have designated Rutland, Vermont, as the place for the meeting of the Board, to be held on the first Tuesday in October, 1874.

They have also appointed Rev. James Gibson Johnson, Hon. John B. Page, Messsrs. E. V. N. Harwood, J. M. Haven, L. E. Roys, Henry Clark, Thomas Ross, A. C. Bates, and J. H. Goulding, a committee to make arrangements for the meeting, said committee to have the power to enlarge their number as may seem expedient.

Special attention is invited to a notice from the Committee on the last page of the cover of this Herald.

me as their own missionary, and we found it difficult to convince them that duty called in any other direction.

"The next day was the Sabbath. At an early hour they began to assemble, and as we entered the chapel how were our hearts cheered by seeing it filled with an intensely eager audience. On the evening preceding, the pastor — Alexander Peshtemalian — would take no refusal from me to occupy the pulpit and preach to them. In vain I pleaded disuse of the language for eleven years. Expectation demanded satisfaction, and hence, even on my first Sabbath in Turkey, my work commenced. The language came back with a facility surprising to myself, and the attentiveness with which they listened told the impression made. In the afternoon, it being the regular monthly concert, Dr. Wood and myself both addressed the same crowded audience, whose interest in the services throughout, only corroborated our impressions of encouragement.

"The next day, on going out into the city, I was renewedly cheered by meeting friends who recognized me, — Armenians, Greeks, Mussulmans, Franks, — all with the same kind expression of welcome.

est in reading the Scriptures and attending the chapel services. Out of the twenty-six members of which the church is composed, six are Greeks. In the circuit of a dozen miles around Adrianople they represent that there are many Greek villages, and in them all colporters are welcome. The bookseller in Adrianople states, that of late a greater inquiry had been made for Greek and Greeko-Turkish Bibles and Testaments than for Bulgarian, or even for Armeno-Turkish.

"2. They strongly urge the immediate occupancy of Adrianople as a missionary station, because of the great need occasioned by the advance in almost every department of trade, and in social improvement, in connection with the opening of the railroad between there and Constantinople. Among these improvements are new facilities of travel, newspapers printed in three languages, and an imperative demand for schools. Another fact was repeatedly and strongly urged, namely, that the Jesuits (banished from Prussia) have recently purchased a very eligible property in the center of the Armenian quarter of the city, have opened schools for boys and girls, are opening still other schools in the suburbs where the Franks

be granted them by schools, or at least one high school, opened by the American missionaries. Confidence seems to have been gained, and there is even a degree of longing in many outside the Protestant community, that the opportunity may be improved.

"I may be permitted to add my own conviction, deepened the longer I remained and the more thoroughly acquainted I became with the situation, that Adrianople should at once be reoccupied by two missionary families, one speaking Turkish, for the general work among the mixed nationalities, and one speaking Greek, for the evidently awakening Greeks, in the city and surrounding villages.

"Dr. Wood also expressed to me his firm conviction of the importance of immediately occupying Adrianople."

INDICATIONS AT MONASTIR.

Mr. Jenney, one of the missionaries occupying the new station in Macedonia, — Monastir, 400 miles west of Constantinople, — wrote from that place May 20: —

"The brethren have kept you posted as to our work here, but it may not become corrupt by priestcraft, and that these things must continue as they are until their priests come from higher and more educated classes. The priests are too ignorant to oppose us, knowing that a crowd would demand reasons for their objections which they feel unable to give. Then, too, the feud which is growing in strength every day between the Bulgarians and the Greeks, keeps them too busy to think very much of us. Two or three weeks ago a letter was read in the Greek Church, from the Patriarch at Constantinople, forbidding intermarriage between the Greeks and Bulgarians. When they [the priests] had finished reading the letter, and had pronounced what seemed to them sufficient curses on the Bulgarians, one priest arose and said there was a Greek, a missionary, who lived near them, and some Americans, who professed to preach according to the gospels, and he knew that many of those present went to hear them preach. He would advise such to go to the Jewish Church. The audience, of two hundred, manifested marked disapprobation at this remark. The majority declared, 'We know what they preach, for we have been to hear them. They preach according to the Bi-

cule the idea of accepting a new religion, not because they doubt the Bible, but they are superstitious and imagine the saints will be angry, that they will become sick, or that they will forsake their nation. Alas, what power there is in superstition! . . . . But the field is white for the harvest. Pray that we may be untiring in our efforts.

"There is but one drawback, and that is the language. One needs to know Bulgarian, Greek, Turkish, Wallachian, and Arnoot, at least, to be very successful here. The language is a compound of all these, together with a little French and German. The people will use words of from three to seven of these languages in one sentence, and call it Bulgarian. This is our greatest trial, and we often become almost discouraged. But we remember that God has sent us here, and try to make progress."

Western Turkey Mission.

MARSOVAN SCHOOLS, ETC. — LETTER FROM DR. SCHNEIDER.

It will be remembered that Dr. Schneider is the large number of children of Armenian parents, not yet Protestant, there being 175 of these, of both sexes. They receive much religious instruction during the week; and on the Sabbath they all come to the regular preaching service. It is a most interesting sight to see these 175 boys and girls, still nominally connected with the old church, walking into our church and quietly taking their seats to listen to the truth. They are thus receiving impressions which will never be obliterated from their minds. When the parents offer to send them to the school, it is with a promise on their part, not only to pay a small sum for every child, but also that they shall come regularly to the Sabbath-school and attend divine service. And the promise is fulfilled by all these Armenian parents. This arrangement has been in practice for several years.

"There has, also, been a night-school for young men during the winter. About 40 have been in attendance, each one paying a silver dollar for the privilege. cellent order is maintained, and the teachers seem devoted to their work.

"One interesting feature of the schools

services during the week and on the Sabbath, are well attended.

"Much of the friendly feeling now existing here is owing to the care and nursing of the sick, and the administering of medicines to them, by the female influences of this station. In some cases, these instrumentalities have been blessed to the saving of life, and gratitude for such kindness leads those who have been benefited, as well as their friends, to cultivate the friendship of the missionaries, and they are thus, sometimes, gradually drawn over to the truth."

THE FAMINE IN ASIA MINOR.

The Herald for July (p. 212) gave some intimations of suffering among the people at and around Marsovan, occasioned by a winter of almost unparalleled severity, following a drought which of itself had nearly caused a famine. A letter has now been received from Mr. Barrows, presenting facts of a distressing character, which had fallen under his observation on his way from Cesarea to Marsovan. The letter was dated at Marsovan, May 22: —

"We do? We went on to another of our out-stations. Here the crops were better than at the former village, but the brethren are mostly very poor; and last fall, having no ready money with which to add anything to their scanty stores for the winter, when the snows came and shut them in, their provisions, both for themselves and their cattle, were exhausted, and very great suffering would have been the result, had not the preacher, by promising to pay himself, obtained from Yozgat a quantity of grain. Many of the brethren have left this village also, and others are trying to get away. These little Protestant communities are greatly weakened for the present — almost broken up. We hope, however, that better harvests this year will enable a large part to get back again.

"But we came on to Yozgat, and here we saw the famine in its more appalling aspects. The city is filled with hungry, emaciated, dying men, women, and children. Many a poor villager has died from starvation in the streets of Yozgat. So far as I can learn, the Protestant brethren have done very well in the relief of the poor, but what are they among so

Such is the case in Yozgat. In Cesarea the local authorities have done better.

"In one of the villages between Cesarea and Yozgat there was one Protestant family. During the long winter their scanty stock of provisions was exhausted, and, as no one in the village would render any assistance because they were Protestants, they attempted to get away. The father has died, and the rest, if living, are in a most wretched condition.

"This famine extends beyond Yozgat to Angora, and in many places there is nothing left to subsist on but grass, and the wretched inhabitants are dying in large numbers. The Government at Constantinople is talking over the matter, and doing something to supply this want; but things of this kind in Turkey move so slowly, and corrupt officials devour so large a share, that few hungry mouths are really reached. Our out-station of Sungurlu lies on the road from Yozgat to Angora, and here the suffering is becoming intense. Many of the brethren are in great straits. They have sold everything that they could sell for a little money, with which to get bread; and now they have absolutely nothing and began to eat, taking no more notice of us or of anything around them. As they crammed the bread into their mouths, they would exclaim, 'O God, my appetite!' This was an illustration of what appetite may become, which I hope I may never witness again.

"Would that some who spend thousands on needless luxuries, could see one such case as this. Would that some kind friend would put into my hand money to save from his creditors the poor preacher at Injirli, who has spent his all to keep his flock from starvation."

Central Turkey Mission.

PERSECUTION OF A MOSLEM CONVERT.

MR. MONTGOMERY, of Marash (90 miles northeast from Scanderoon), sends (May 5) the following brief statement of a case which has excited no little interest and feeling in the mission circle:—

"A case of persecution has just occurred which shows us that we here, in Turkey, have not yet emerged from the dark ages. A Moslem, Mustapha by name, has been secretly a Christian for a long

The Constantinople branch of the Evangelical Alliance felt constrained to present this case, for earnest consideration, to the representatives of Christian powers there, calling their attention at the same time to the fact that "three Christian teachers of the Nusareyeh tribe, in North Syria, still remain in durance at Damascus, notwithstanding the most earnest efforts made by Christian Governments for their liberation." Respecting Mustapha's case they say: —

"During the month of April last, both father and son regularly attended the public religious services in one of the Protestant churches of Marash. This incensed the Moslems, and on Sunday, the 3d instant, a company of them came to Mustapha's door and cried, — 'Come out, you gaour; we will kill you.' He said, — 'Go and report me to the Government,' and in the afternoon went again, with his son, to church. On the following day he was summoned, and later, his son also, before the Governor of the city, where they both confessed that they were Christians. That night they were arrested, bound in chains, and sent off under guard, to parts unknown, the family remaining at Marash, exposed to serious has committed no crime; that nothing can be proved against him except that he has become a Christian; so that the case is one presenting a clear test of the liberty of a Moslem, in Turkey, to embrace Christianity.

Eastern Turkey Mission.

TRAVELING ON A HAND-SLED AND ON FOOT.

Mr. Knapp wrote from Bitlis (near Lake Van), March 25th: —

"As it was not practicable for either Mr. Scott or me to accede to the earnest request of the people in our out-station, Moosh, to visit them, we sent Pastor Simon. He was absent five weeks. He rode on a hand-sled to Moosh Plain, twelve miles, then endeavored to ride on horseback, but by reason of the severe snow-storm, he was six days going forty-five miles, from Bitlis to Moosh, and was confined nine days to his bed by sickness, at Moosh, in consequence. He found the work in our four out-stations there very prosperous, and aided in receiving fifteen to the church in Havadvoric, *i. e.*, five from Havadvoric (five miles from Moosh), one from Mogoonk, and nine from Moosh

those present, that not only tears flowed down their faces, but their whole persons shook, evidencing the inward working of the blessed presence of Christ. There were present those who are not considered Protestants, and they also wept.

"We can only attribute to the miraculous power of God the wonderful moral change that has taken place, during these few years, among the men of that village. For, formerly, they were blood-thirsty, thievish brigands, and the villages on the plain below suffered very much oppression at their hands! Almost always armed, they prowled about nights to plunder sheep, oxen, and vineyards; and the owners of the plundered property dared not go in pursuit of them, lest the robbers should turn upon them with their guns and take their lives! But now the swords are turned into ploughshares. These same men are reviled and persecuted, and are patient.[1] God has selected this church, and established it upon this little hill, to advance the work of reform among the one hundred Armenian villages on Moosh Plain; and that by it the distinguished power of God may be made manifest in the hearts of men. I saw an

ber attending on public worship — from 5,803 to 5,848. But the most cheering changes are in the number of helpers and churches. There are more helpers of every class than last year, the aggregate rising from 186 to 229. Three new churches have been organized, making the present number 32. To these churches, old and new, 167 have been added by profession, against 98 the previous year.

"These figures plainly show that the work does not retrograde, nor even stand still. It goes forward. We see, too, that it is becoming more and more organized into institutions, — not dead, lifeless forms, but living organisms, that will live and grow until no bounds can limit their healthful and benign influence. Pray for us, that a pentecostal effusion may come to bless our whole mission."

EARTHQUAKE — AN OUT-STATION DESTROYED.

Mr. Allen wrote from Harpoot, May 8: "I write in haste to inform you of a severe calamity which has befallen one of our out-stations. Last Sabbath morning, at seven o'clock, a severe shock of earthquake was felt here and in all the

unless they are aided. The people in Sarukamush, which was destroyed last winter, are in much the same case.

"The Protestants are to-day making collections of food and clothing for supplying the immediate wants of the Haboosi people. Half a dozen loads of supplies are already waiting to be carried, and this good example has stirred up the Armenians to go and do likewise."

Madura Mission — Southern India.

PLEASING INCIDENTS.

Mr. Rendall wrote from Battalagundu, March 16: —

"I feel that the Lord has answered our prayers with reference to his cause in one village where I established a Christian congregation early last year. About two weeks ago the leading man in the congregation was violently attacked with jungle fever, and his life despaired of. His death, just at this juncture, would have had a very depressing influence on the congregation, as the heathen would have certainly laid it to the anger of their old demon, whose worship he had so openly renounced. I sent him medicine, and

which had been in the house for a generation. They are all now in my possession, except the ghee, which smelt too strongly to be brought away, and was simply removed. May the man remain firm. The helpers were also much pleased in meeting with a Brahmin, who bought a Bible, was very kind to them, and told them he thought Christ to be the true God."

Ceylon Mission.

ASSUMING THE SUPPORT OF A PASTOR — RELIGIOUS INTEREST.

Letters and semi-annual reports, written in April last, have recently come to hand from several of the laborers in Ceylon, from which some paragraphs will be given here. Mr. De Reimer, recently placed, by the mission, at the Oodoopitty station, writes from that place: —

"That which will most of all encourage you is the fact that Oodoopitty church has this year undertaken the entire support of its pastor, and that too without in the least neglecting any of its other customary charities abroad, or of its running

Thus the Sabbath is wholly spent by them in efforts to do good.

"Thirty girls were in the boarding-school at the beginning of the year. Five of these, who had been in the school for five years, graduated on the 26th of March, all being church-members. There has been much religious interest in the school during the last term. Seven girls have united with the church at the last two communion seasons."

Mr. Stickney, native pastor at Oodoopitty, writes with much interest of the matters mentioned by Mr. De Riemer, and also notices the addition of two men to the church, one in January and one in March. At Chevagachery, his former station, Mr. De Riemer says, the interest in the cause of Christ seemed to deepen near the close of the year 1873. More recently there had been much sickness there.

GIRLS' SCHOOL AT OODOOPITTY.

Miss Townsend writes — April 10 — of the boarding-school in her charge at Oodoopitty: "I am entering upon my seventh year of work here in good health honor them for going, and the girls are learning that Jesus will protect the reputation of every *true* Christian woman in every act of loving service."

PERSECUTION — HEATHEN FESTIVALS — IMPRESSIONS OF THE PEOPLE.

Mr. Bryant, native pastor at Changany, states that three had united with the church there within the six months now reported. Of four boys in one of the schools, who had manifested special religious interest, two were "threatened, and prevented from attending school lest they should embrace Christianity," and another was "fearfully beaten" by his parents and brothers, not allowed to see the pastor or attend the school, and subsequently was sent to a heathen school. Mr. Bryant writes: "The work of the devil seems to be advancing, but in reality it is not. It is true that festivals at different temples are now going on successfully, and also very pompously, one after the other, in accommodation to the depraved tastes and habits of the heathen; but the majority of the people acknowledge that they have no faith in their own system. The people in gen-

who have been trained up under the light of the gospel, in the midst of the revivals of religion, and have had the most pungent convictions, and yet have continued in impenitence. They are always making efforts to divert inquirers.

"In many respects there is apparent improvement in the community generally. The Sabbath is better observed by most of the Christians; our congregations are large and less fluctuating; prayer-meetings are better attended and more interesting than formerly. The week of prayer was observed with much interest and some beneficial results. The cause of temperance is receiving a new impetus among us, efforts being made to check the prevalance of intemperance."

ITEMS.

Mr. Rice, native pastor at Batticotta, reports the admission of two young men to the church there, in December, one a pupil in the Jaffna College; and two others of the pupils had applied for admission. The contributions of the church, for 1873, amounted to $425.

Mr. S. W. Howland, now stationed at Oodooville, reports of that station: "There is a readiness everywhere to to break thus an alabaster box of precious ointment upon the head of the Saviour."

In April Mr. Blodget made a short visit to a country place 80 miles south of Peking, where he received to church fellowship a young man recently drawn to the truth. There are now six church-members at that place.

Mr. Pierson reports a visit, with helpers, to Tang-fing, 60 miles south of Paoting-fu, where they met a cordial welcome, stopping at the inn where Mr. Burns had formerly stopped, preaching there, daily, to audiences pretty large and attentive, and finding quite a number of persons interested and inquiring. The innkeeper and two women were baptized and received to the church, and eight other persons were taken into a kind of class relationship to the church, they publicly professing their belief in the one God and in the Scriptures, and pledging themselves to forsake idolatry in all its forms, to follow the customs of the Christian church, and to seek light by prayer and the study of the Scriptures. On returning to Paoting-fu, Mr. Pierson was much gratified by the friendly salutations which he received on the streets.

fore we were to start we learned that permission had not yet been given from headquarters at Yedo. To show our respect for the existing laws of the land, we were not disposed to go further than Kakagawa, which is ten miles this side of Himeji. But the Governor at Himeji said the hospital should not be opened till we came, if it never was opened. As the day had been appointed, and many had gathered to be present at the opening, we concluded to go, on the very urgent solicitations of the physicians. We went over every morning and returned to Kakagawa to pass the night. There were about one hundred physicians present (many came from a distance), and some three hundred patients, and many other patients came in after we left, as we were told. There was not much ceremony, — a Japanese feast, a few remarks, — and then commenced the work of seeing patients. We sat on the floor, Japanese fashion, and ate, with chop-sticks, Japanese dishes, which were very simple, as well as we could.

"They have a very fine building for the hospital at Himeji, with large and beautiful grounds, laid out after the pecu-

these men broke away, and would have nothing to do with it. But the remaining thirteen still pledge themselves not only to keep up the hospital, but also to keep up the Bible reading. There are quite a number there now who are very much interested in learning more of the Bible, and the work is opening up there very favorably.

"At Akashi there were about seventy patients to be seen, making in all nearly six hundred patients. Here they also have a very good building for the hospital — an old Buddhist temple.

"Mrs. Berry generally had a crowd around her, whom she interested by showing pictures and telling Bible stories. Her direct work for the Kingdom of Christ, I think, was fully as effective as any. Dr. Berry was called home to see Mr. Gordon, and Mrs. Berry and myself carried on the work for a day and a half, she acting as interpreter.

"The people of Himeji very much desire that I shall go down and take charge of the hospital there. They say they can obtain a permit for me to live there. Whether it will be thought best to occupy that point as a missionary station,

side at Himeji, by the residents there. He regards the place as a very favorable center for missionary work. It is about forty-two miles from Kobe, with a fine road between the two places. They tell me they will secure a permit for a clerical missionary to reside there, if he will have a small school for the poor and fatherless children of the place. Mr. Atkinson was thought of as going, but we have some hope of his getting to Kioto."

A CHURCH AT KOBE — BRIGHT PROSPECTS.

Mr. Greene wrote from Kobe April 15: "We are hoping to organize our first church next Sunday. The work has developed wonderfully during the past six weeks, both here and in Osaka. In the two churches we hope there will be gathered not less than twenty members, and besides these, there will be a good many whom we hope to see in the church before many months. The young men are taking hold of preaching with great interest and zeal, and have already done good service, though not yet baptized.

"One of our Episcopal brethren in Osaka has got discouraged, and has gone to Shanghai to preach in the American chapel there, but [illegible]

the gospel anywhere, and eager to be prepared for that life-work; the country opening, so that we are planning to occupy one or two new points; all this region open to the truth, so that our native helpers can go anywhere among the millions of people and find willing listeners; the creation and wise circulation of a native literature; the founding of a girls' boarding-school; the wise combination of temperaments and forces to make up our stations; — all these matters are upon us for solution, and yet we are just saying good-by to Mr. Greene, for translation work in Yokohama (on the expediency of which removal the mission are a unit).

"Mr. Gulick is absent, to return with his hands somewhat tied, with the care which Providence has thrust upon him. Dr. Gordon is laid aside, although gaining, so that he is available for counsel to some extent. Dr. Berry is overworked with his medical labors, having now the care of five hospitals in as many different towns, which are entirely supported by the natives.

"We have four new men who are coming into the harness soon, but we are in a condition to feel our weakness, and look

and were left at Apaiang. Mr. Bingham gives a pretty full account of operations on different islands of that group, occupied by Hawaiian and Samoan laborers, (the latter still connected with the London Missionary Society, and not, it would seem, inclined to transfer their relations). At *Maiana* they "found some fourteen inquirers." On *Marakei* there were signs of progress, and in September a church of six members was organized there. A neat chapel had been built. At *Butaritari* and *Makin* "the work of the Lord goes steadily forward." Inquirers were numerous. A church had been built at the south end of Butaritari, and the people were cutting timber for one at the north end.

APAIANG—WAR—INTEMPERANCE—SCHOOLS.

On arriving at *Apaiang*, his old station, Mr. Bingham found a "civil war" raging, in which *Tarawa* was also involved. "The community was demoralized, and education below par." A meeting of the Gilbert Islands' laborers was held there, in August (1873), after which "protracted calms and strong currents made the work of returning the missionaries to their stations a long one," for the *Morning Star*.

ance in New York, or other large cities, think that intemperance abounds in their midst, let them come to Tarawa and Apaiang (where, with no grog-shops open, each house makes its own drink) to find a *people* given up almost wholly to the dreadful curse. Satan is opposing us dreadfully. Who will come to our delivery? May God vouchsafe to grant us the aid of the Holy Spirit, for vain is the help of man. *O, pray for us—pray for poor Apaiang.* Our heavenly Father continues graciously to shield us from violence at the hands of the drunken mobs, and thefts upon us are comparatively rare.

"In the midst of all this drunkenness there are glimmers of light. A few are seeking their Saviour, and a very few, but still a few, give some evidence that they have found him. We hope to receive one or two to the church at our next communion. A number of our church-members stand firm against the storm. Some continue to contribute regularly at the monthly concert. Quite a number of Testaments have been purchased.

"You will rejoice with us that in this wild confusion our Master enables us to gather a few pupils about us in a little

Opportunities for missionary labor are abundant, but our bodily strength is limited."

On the 31st of March, his latest date, Mr. Bingham wrote: "It is with joy that we can tell you of a lull in the rage of drunkenness. Last week the king gave orders that drinking should cease, and on Saturday, five persons were fined for intoxication. He declared his purpose, at our last Wednesday prayer-meeting, to seek the Lord, and he has entered our school. May his resolution be more firmly adhered to than the one he made in 1870. Pray for him. The attendance at our last Sabbath morning service was larger than usual. The signs are more hopeful."

MARSHALL ISLANDS.

After long detention at the Gilbert Islands, the *Morning Star* reached Ebon, October 20, 1873, and sailed again October 31, with Mr. and Mrs. Snow on board, to visit various stations in the Marshall group. Mr. Snow reports that they visited all the old stations and took one new one. Sixteen new members were received to the church on *Namarick*, and twelve on promise; so that we have trials enough to make us feel our dependence and keep us humble. Our schools have been unusually prosperous.

"Our contributions will compare favorably with former years. The call for books is larger than our ability to supply. The Bible portions that came down by the 'Star' went off like the dew. The small quarterly newspaper that we have started gives promise of being an important coadjutor in our work. Our printing since my return from the States has amounted to 55,560 pages, including 8,000 pages of a quarto newspaper. Eight thousand pages were of a small book in the Kusaian dialect, a translation of the Book of Ruth, and of the Epistle to the Philippians, and a few hymns.

"During my visit to Ponape I secured a printer, a native of Glasgow, who has been residing on Ponape the past eight years. If he proves a good workman, as Mr. Doane says he is, we shall hope to make our little 11×15 press, with the new type that came by favor of our good Captain Willis, a more efficient help in our work than hitherto. Could you see the number of cruel blunders in our proof-

him to look after and plan for them more than for the cause of the church, or the best welfare of his own people.

"During my absence to the West, of some two months, Mrs. Snow, Mr. and Mrs. Whitney, and a Miss Anna C. Park, from Bennington, Vt., remained on Kusaie, and they did very much toward toning up the moral sense of the king and people. I was happy to see a very marked and favorable change on my return. Mrs. Snow, the only one of the company who knew the language, had a school of over 120 pupils at times, during twenty-eight days of her stay there. Miss Park was able to render her much assistance in interesting the smaller children, and from appearances, largely won their hearts. She was of much help to Mrs. Snow in many ways. I was glad to find, also, on my return, that the king was strongly inclined to fall back upon the plan of former kings, in not allowing lazy and unprincipled white men a home on Kusaie. I could write a chapter on the subject of vile, lazy, lawless white men, living on some of these Micronesian islands, that would make the blood of pure, industrious, honorable men, boil

church on Mokil, organized here one year ago, is favorably reported of. All the adult population there are waiting to be baptized, and all are in school. We are perfectly surprised at some of the well-put sentences in their letters; especially when we remember that, two years ago, not one knew the scratch of a pen. Captains calling there for supplies invariably speak well of the Mokil natives, calling them the 'most civilized appearing natives in all the Pacific.' So much for the little leaven a woman took and hid in that little mass two years ago. Jilpa, the wife of Jakoij, is our efficient and quite lady-like teacher there.

"The work on Pinelap has been still more encouraging and wonderful. Is it "a nation born in a day." It will be recollected that I took teachers to Pinelap two years ago, but had to bring them away; God had other plans for that interesting people. Some strayed natives of that island came into our school here, and two of them, taking their names as Tepit and Tomaj, and all the learning we could give them in the eight months they were with us, went back home in the *Morning Star* last year. As they

lages were torn down, and new ones built around the church, with a large school-house, into which the entire population gather for instruction. And now, having waited long for a teacher to go to them, they come to us. A high chief, with a few of his people, got passage with a kind Captain Weeks, and are now doing well in our school. This company is to be followed by a much larger one, in the *Morning Star*, and our friends are making provision to 'board them.'

"Our tried teacher 'Taitoj' who did so well at Kiti, during my absence in the United States, is ready and waiting to go to that interesting people. He expects to go in the *Morning Star*. Mr. Doane or myself will also go, and a church will probably be formed there. Our work at *home* is not all dark. One new church, the fourth in my division of the island, has been organized, and the materials for another gathered. Our first ecclesiastical meeting has been held, and seven young men licensed to preach. Three of these are waiting for the *Morning Star* to take them to foreign fields."

CONSTRUCTING CIVIL GOVERNMENT.

The following passage in Mr. Sturges' own affairs. Thus we have more than half the population and territory of the tribe free to work and legislate for themselves. Our chief, rather noted for inefficiency, even among our imbecile rulers, is so kind hearted that punishment is his 'strange work.' Everybody was complaining that he would punish no one, though many were needing it. I acted, in one or two instances, the part of 'high sheriff,' to have individuals brought to justice.

"Some time ago, one of our deacons, a district chief, complained to the high chief that he did not attend to an aggravated case of adultery just then troubling us. The head chief replied by directing the deacon to go and bring up the culprits. He refused, on the ground that such work did not belong to his office. I heard of it, and saw the difficulty, and advised our people to elect 'sheriffs,' one for each large district. This they did, and had as fine a set of men as the island affords, only a part of them church-members. These immediately came to me for work. I sent them to their head chief; and he came back with them to me, asking what they were to do. I saw the fix I had put myself in by

may try it again. A beginning *must* be made sometime."

VISIT TO MOKIL AND PINELAP.

"*November* 10*th*. I have made another tour of the 'circuit,' visiting all my churches, except one, holding the communion services, and organizing one new church in a very dark but important place. Our schools are full, and appear to do good. Where, O where! is the *Morning Star*, with the much needed reinforcement?

"*December* 10*th*. A voyage to sea accomplished, and teachers landed, but no *Morning Star* yet! By the favor of Captain Milne, of the trading schooner Sawai, we took passage with him to Mokil and Pinelap. We reached Mokil November 27. A canoe came off. The first words were,—'All well?' 'Jakoij (the teacher) died day before yesterday.' We were soon welcomed on the white beach, by as well-dressed and as polite, and certainly as hearty a company as one often meets in more civilized lands. The widow of the teacher, like a true matron and Christian, greeted us in a way to do our hearts good. It gave us new comany with long beards, white as the driven snow, and as many as 400 children seated so prettily before the stand, and all so orderly and well-behaved. It was a large 'hundred-fold' reward. I had to explain to the people the cause of my tears. I told them I was thinking of their sending me away two years ago. Then I wept in grief for them, now it was joy. They said, 'We did not know then, now we know.'

"At the close of this service we went back to the 'court-house,' where came off the 'reception' in the shape of a feast." It was a *big* thing, that feast; at any rate I thought it so. Captain Milne also enjoyed it much.

"In the afternoon we gathered again in the church, and I married the people to their new teachers Taitoj and Neomai. I told them how these were my children; how they left aged parents and children, and lands on Ponape, and had come to teach them. On asking who would now be mother and father, brothers and sisters, to these that had given up so much to come to them, there was a free response from many an old grandmother and grandfather—'We, *we all* will make

der date "December 27th," Mr. Sturges wrote: —

"The *Morning Star* has dawned upon us at last. We had entirely given up all hope of seeing her! O, what a change from thinking of my dear companion as suffering the hardships of another shipwreck, to know that all is well! I can hardly feel disappointment at her not coming for joy that she is alive.

"Thursday, the 25th, was a great day for our churches. The farewell services held in our stone church were solemn, and will long be remembered. The two promising and long waiting to go, are now to have the desire of their hearts realized. They are to go in the *Morning Star* as Christ's messengers. Opetaia and Princess Opetinia — his wife — made remarks that moved very many to tears. He said nothing could turn him back; and she said she freely and gladly gave up all her chieftainship and comforts, that she might make the love of Jesus known to their heathen neighbors. As I listened to their very moving and sensible remarks, I did so wish Christian friends at home could hear them. I knew they would have a stronger faith in the power of the gospel to change savages into saints, origin, some of the adults having recently gone there. We saw on shore much the most of a sacred structure we have seen in all Micronesia. It may be called an altar, made of coral stones, nicely placed and plastered. The base was some twenty feet square, and five feet high; on this a smaller square, and this again mounted by an upright stone about three feet long, with a somewhat hat-shaped stone on top. It seems the people ascend on steps to the top of the second square, and there offer their prayers. I trust ere long they will know and pray to the true God.

"*January 7th.* While Christians all over the world are praying, 'Thy kingdom come,' the *Morning Star*, with her precious freight on board, is quietly lying at anchor in one of the lagoons of the Young William's group. On Monday night we sang, at the close of our evening service, 'The morning light is breaking.' We had just come to anchor, and the hopes and prayers of our Christian friends in America and elsewhere seemed to be realized. Three couples, sent out by our Ponape churches, are actually in the field. O, how our hearts filled with emotions of joy, that the work commenced a little over twenty years ago on that dark isl-

the hand. Big and little, women and all, got them up, some very high. We then asked how many of them wanted teachers enough to build them houses and find them food, *without pay*. All hands were up again, and we seemed to have our hopes realized, in the prospect of a self-sowing gospel on Ponape. It has been our endeavor and hope to make Ponape a base of missionary operations for the west, supplying teachers who would go forth for Christ, and find their living among the people to whom they should go.

"We are all pleased with this kind and very pleasant people. They have such mild and gentle faces and ways, we hardly see how any one bearing the 'human form divine,' could kidnap and shoot them. The population is not dense, there may be a thousand on this *atoll*.

"*January* 12*th*. The *Morning Star* now floats in one of the most lovely lagoons I ever saw. It is some 12 miles northeast from 'Satoan,' or Mortlock, is some five miles long and two wide. The chiefs are quite glad to hear that they are to have a missionary. Word had come that teachers had been landed on the neighboring islands, the Mortlocks, and all were glad least, we had been warned 'not to trust them, no matter how friendly.' We went without arms, — not so much as a David's sling. Yet we saw not the first spear lifted against us, not a 'sly look,' heard not a single threat, had not a single article stolen from the vessel, though for days her decks were more or less crowded by natives coming and going. We visited them at their homes, walked about their islands alone, and far from help, yet as safe, as unmolested at least, as at home. All this, we felt, was of the Lord, giving us favor with the people. And the teachers had only to 'knock,' and 'it was opened to them.' None were refused, but all freely, — yes, that is just the word, — *freely* received, the natives promising to care for them as their own, furnishing food and dwellings *without pay*.

"It was a cheering thought all along, that we were working in the week of prayer for the world's conversion. We were sowing while Christians were praying for the seed to be watered. It was, also, a cheerful and cheering thought all along, that this is the year of Ponape's majority, 'twenty-one' in her life of possessing Christian teachers. It made us

persons, 14 from other churches, making 51 in all. No church organization existed there a month ago."

Mr. Herrick reports a visit by himself and Don Brigado, in May, to several out-stations of the mission, and to Galeena, where the gospel had never been preached before. He was much encouraged, on the whole, by what he saw of indications that there is, to some extent, among the people, "an awaking from the sleep of indifference, increased interest in the reading of the Bible, and a desire to hear the voice of the preacher."

MISCELLANY.

THE "CIVILIZED HEATHEN" AS SEEN IN CHINA.

Mr. Holcombe, a missionary of the Board at Peking, China, received a letter, some months ago, from the place of his former settlement in Massachusetts, giving account of a lecture that had been given there, by a clergyman, and requesting information from him as to the accuracy of certain statements made by the lecturer. His reply, addressed to his former people, has been sent to the Missionary Rooms, and, with but slight abbreviation, will be of interest and value to the readers of the Herald. He says: —

"There is a curious commingling of feeling produced by the assertions of the speaker thought so '*elevating* and *purifying*.' It is not that I love Mr. —— less, but that I love Christ and his cause more, and I am bound to denounce both the false words and the ignorance of the man who uttered them.

"With these general statements by way of explanation, I will now give the quotations sent me from the lecture in their order, and tell you in a word how they look when examined on the spot, that is, in the midst of Chinese Buddhism.

"First. '*Mr. —— speaks of Buddhism as having prevailed thousands and thousands of years — of Moses as having received his humane precepts from Buddhist teachers*,' etc. The *fact* is, as any decent

the result of one of the '*purifying* influences' of Buddhism; for that monstrous practice is the direct result of one of its prominent tenets. As to its being a religion of scholars, of ladies and gentlemen, the statement is simply *laughable*. Those in China who profess to be 'ladies and gentlemen,' could hardly be more bitterly insulted than to be called Buddhists. They are all Confucianists. Of all the scholars in China, probably not one tenth of one per cent., — that is, *not one in a thousand*, is a follower of Buddha. The scholars are ALL Confucianists. The Buddhists form the lowest, most ignorant, and most degraded portion of the population. They are given over to the most revolting superstition, and are, as I said above, the creatures of a most hopeless bondage.

"Third. 'Buddhism has never gained its victories by the *sword*. It wears a robe of *stainless white!* It never persecutes.' This statement is true to this extent, that the religion of Buddha has never been propagated, as that of Mahomet was, by a direct appeal to the sword. Yet that 'robe of stainless white,' of which Mr. —— speaks, has many

for this information, must be added also the indebtedness of the Chinese; for I have questioned many of the most intelligent among them, and they all agree in saying that *no such institutions exist!* The *fact* is, that the Chinese are relentlessly cruel to 'dumb animals' to the last step *short* of taking life. The doctrine of the 'transmigration of souls,' does prevent them from putting animals to death, because no man knows but that the animal he would kill contains the soul of his *dear departed grandmother*, who, on being released from the body of that animal, by his taking its life, would be extremely likely to take some other shape in which to torment him more effectually. I am sure Mr. —— will excuse the Buddhists for being so *tender* in their treatment of dumb animals, when he remembers that, as the result of one of the 'elevating and purifying tendencies,' of 'the Buddhist philosophy,' the Chinaman who rides a donkey and pounds him with a club, never knows that he is not pounding his grandfather; and he never knows, either, that he himself may not be a donkey some day, and bray melodiously as he trots along the road. Who wouldn't be guilty

would not be allowed to drink from the trough by the roadside, where water is sold to the mules and donkeys, without paying for it. And, as I wrote you last summer, if a man falls into the water, or is in danger in any way, no finger will be lifted for his rescue until a price is fixed for the service. Travelers can hardly obtain correct information as to their road without paying for it.

"Sixth. 'The lecturer extolled the patient labor and great skill of the Chinese as displayed in the Chinese wall and in their canals; and stated that China was riddled like a sieve, with Artesian wells, seventeen hundred years ago.' There was certainly patient labor, but NOT great skill, manifested in the great wall. But it was but a fool's monument. It failed of the purpose for which it was intended, and cost the Emperor who built it his throne. It is a matter of history that it was built by forced labor of soldiers, and that they turned their arms against their master, and overthrew him and his dynasty. The praise bestowed upon the Chinese for their canal system is *well deserved.* The statement that 'China has been riddled like a sieve, with Artesian wells, for

Teutons, — and the Africans, and North American Indians, too, for that matter, — and it would be difficult to see anything more remarkable in the case of the Chinese than in that of the others mentioned. If, on the other hand, the lecturer meant that the Chinese, during all these centuries, had *cohered*, had retained one Government, then he simply shows his ignorance on facts of history. For they have had any number of distinct dynasties, and many different forms of government, and the Roman or Grecian nations have hardly passed through more numerous or more serious political convulsions than have the Chinese. At this very moment they are ruled by a nation as unlike themselves as were the Romans unlike the Jews at the time of our Saviour's incarnation. That the Emperor is the father of his people is a delightful, but rather hollow, *fable.* It is really difficult for me to characterize correctly the statement made regarding the *practical* nature of the competitive examinations, to which candidates for office are subjected. The examinations are conducted in such a manner as to make them *utterly farcical.* And as to the nature of the examinations, suppose

"Eighth. 'In China the public officials are very honest. There is no stealing of the people's money!!!' A full sheet of exclamation marks could not express my astonishment at the assertion of such a falsehood. The fact is, that the whole system of government is *rotten* to the core. It is estimated by intelligent Chinese *that seventy-five per cent. of all taxes and revenues of whatever sort, are stolen by the officials through whose hands they pass;* that every official probably steals several times as much, in each year, as the total amount of his legal salary; and that bribery, corruption, buying of office, and all kindred forms of dishonesty among public officials, are so common and regular as to have become mere matters of business. Words quite fail when such statements as this last are allowed to fall from the lips of a Christian minister.

"*Lastly.* The Chinese are an educated people. 'The percentage of those able to read and write in China is very much larger than in Pennsylvania.' I have not the percentage of Pennsylvania before me; but in China you may throw out from any calculation *the entire female* part of the population at once, and that LESSLY, to merely human view, this land, with her three hundred millions of people."

BIBLIOGRAPHICAL.

"*Go or Send: A Plea for Missions.* By ATTICUS G. HAYGOOD, D. D., of the North Georgia Conference."

THIS is a Prize Essay, of about 70 duodecimo pages, issued from the Southern Methodist Publishing House, Nashville, Tennessee, and published by order of the Board of Missions of the Methodist Episcopal Church, South, by whom the prize was offered for the best brief essay on the subject. It presents, concisely, the fundamental arguments for missions, the duty of the church of Christ, encouraging results of modern missions, the assurance of success from the fact of Christ's supremacy, with a concluding chapter of various facts and appeals; and is well calculated to move thoughtful readers to more hopeful, liberal, and prayerful effort for the world's salvation.

ARRIVALS.

from San Francisco (as is supposed) June 20, for Honolulu, on the way to Micronesia.

Rev. George T. Washburn and wife, of the Madura mission, sailed from New York July 11, on their return to India.

DONATIONS RECEIVED IN JUNE.

MAINE.

Aroostook county.
Lincoln, Cong. ch. and so. 5.89; J. H. Crosby, 25; 30 89
Cumberland county.
Falmouth, 2d Cong. ch. and so. 11 50
Gorham, Cong. ch. and so. 16.35; a friend, add'l, 15; 31 35
Lewiston, Pine st. Cong. ch. and so. m. c. 44 75
Scarboro, Rev. J. B. Thornton, 10; Seth Storer, 10; 20 00
Yarmouth, Cong. ch. and so., to constitute CHARLES HUMPHREY, H. M. 117 59—225 19
Hancock county.
Castine, Rev. A. E. Ives, 5 00
Somerset county.
Norridgewock, Cong. ch. and so. m. c. 14 50
Waldo county.
Belfast, Cong. ch. and so. 10 00
Washington county.
Robbinston, Cong. ch. and so. 13 50
York county.
Biddeford, Mrs. Olinda Emery, 2 50
Kennebunk, Union Cong. ch. and so. 75 47—77 97

377 05

Legacies.—Portland, John C. Brooks, add'l, 109 50
Waterville, Mary P. Herrick, by A. K. Crane, Ex'r, 100 00—209 50

586 55

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.
Franklin co. Aux. Soc. C. B. Swift, Tr.
Montgomery, T. Samson, 2 09
Orleans county.
North Craftsbury, Mrs. D. W. Loomis, 25 00
Rutland co. James Barrett, Agent.
Brandon, Cong. ch. and so. 5 00
Rutland, John B. Page, 500 00
Hubbardton, Cong. ch. and so. 10 00—515 00
Washington co. Aux. Soc. G. W. Scott, Tr.
Barre, I. Wood, 10 00
Berlin, Cong. ch. and so. 18 26
Waitsfield, a few friends, by L. Barnard, 12 00—40 26
Windham co. Aux. Soc. C. F. Thompson, Tr.
Brattleboro, Central Cong. ch. and so. m. c. 68 25
Cambridge, Mrs. E. Wheelock, 10 00
East Townshend, Cong. ch. and so. 23 35
East Westminster, Cong ch. and so. 36 42
Saxton's River, Cong. ch. and so. 6 00—144 02
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.
Woodstock, 1st Cong. ch. and so. 13 34
——, An old missionary, 100 00

880 62

MASSACHUSETTS.

Barnstable county.
Falmouth, a friend, 10 00
Wellfleet, 2d Cong. ch. and so. 30 00——40 00
Berkshire county.
Hinsdale, Cong. ch. and so. 300 00
Williamstown, Faculty and Students of Williams College, 149 50—449 50
Bristol county.

North Orange, Cong. ch. and so. 9 25
Orange, Cent. Evan. ch. and so. 22 97
Shelburne, Cong. ch. and so. 62; 1st Cong. ch. and so. 25.45; 87 45
Shelburne Falls, Mrs. E. E. Stratton, 1 50
Sunderland, Cong. ch. and so. 100 00
Warwick, Cong. ch. and so. 10; Trin. Cong. ch. and so. 5; 15 00—301 32
Hampden county, Aux. Soc. Charles Marsh, Tr.
Chicopee, Cong. ch. and so. m. c. 38 61
East Longmeadow, Hezekiah Burt, to const. J. M. Burt and Lucius Burt, H. M. 200 00
Holyoke, 2d Cong. ch. and so. 43 75
Palmer, Rev. B. M. Fullerton, 1 00
Springfield, F. A. Brewer, to const. Joseph L. Shipley, H. M. 100 00—383 36
Hampshire county, Aux. Soc. S. E. Bridgman, Tr.
Hadley, Russell Cong. ch. and so. m. c. 31 18
Hatfield, Cong. ch. and so. 61 00
Haydenville, Cong. ch. and so. 50 75
Huntington, 1st Cong. ch. and so. 10 00
Northampton, Edwards Cong. ch. and so. m. c. 31.52; Mrs. L., 210; a friend, 20; a friend, 10; 271 52
Southampton, Cong. ch. and so. 35 90
South Hadley, "A Mount Holyoke girl," 2 00—462 35
Middlesex county.
Ashland, Cong. ch. and so. 9 25
Auburndale, Cong. ch. and so. m. c. 116 28
Cambridge, North Avenue Cong. ch. and so. 50 00
Everett, a friend, 15 00
Natick, 1st Cong. ch. and so. 242.50; M. A. Stevens, 5; 247 50
Newton, Eliot Cong. ch. and so. 25; E. W. N. 433; a friend, 25; 483 00
Somerville, Franklin st. Cong. ch. and so. coll. 339, m. c. 25.30; 364 30
Wilmington, Cong. ch. and so. 88.07; Thomas Debond, 10; 98 07
Woburn, a friend, 7 00—1,390 40
Middlesex Union.
Leominster, Cong. ch. and so. 18 50
Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Northbridge, Cong. ch. and so. m. c. 35 00
Upton, Cong. ch. and so. 7 39
Uxbridge, 1st Evan. Cong. ch. and so. 30 00——72 39
——, F., a monthly contribution, 50 00
8,164 05

Legacies. — Enfield, J. B. Woods, by W. B. Kimball, 75 00
Tyringham, William Isbel, by E. G. Hall, Ex'r, 1,000 00
Watertown, John Templeton, by E. S. Rand, James Bowen, and Paul Adams, Ex'rs, in part, 9,500 00—10,575 00
18,739 05

RHODE ISLAND.

Central Falls, Cong. ch. and so. 83 11
Peace Dale, Cong. ch. and so. 20 00
Providence, Beneficent Cong. ch. and so., of wh. 100 from Benjamin White, to const. Mrs. Frances M. White, H. M. 132; Pilgrim Cong. ch. and so. 5; 137 00—240 11

CONNECTICUT.

Fairfield county.
Easton, Cong. ch. and so. 50 00
Norwalk, 1st Cong. ch. and so. 130 00
South Norwalk, Dennis Platt, 10 00
Stanwich, Cong. ch. and so. 8 83—198 83
Hartford county. E. W. Parsons, Tr.
Collinsville, Cong. ch. and so. m. c. 11 11
East Granby, Cong ch. and so. 2 00
Hartford, Park ch. and so. 242.46; Fourth ch. and so. 30.83; J. H. Bliss, 10; 283 29
New Britain, 1st Cong. ch. and so. 127 78
North Manchester, 2d Cong. ch. and so., to constitute H. A. Griswold, H. M. 150 00
Poquonock, Cong. ch. and so. 42 50
Simsbury, a friend, 20 00
South Glastenbury, Cong. ch. and so. 12 00
West Avon, Dwight Humphrey, 10 00—658 68
Litchfield county. G. C. Woodruff, Tr.
Thomaston, Cong. ch. and so. 34 09

Clinton, Mary D. Williams, 5 00
Danby, 1st Cong. ch. and so. 20 00
East Bloomfield, Cong. ch. and so. 15 00
Elma, Mrs. E. S. A. Bancroft, 1 00
Gainesville, Cong. ch. and so. 5 50
Harpersfield, Mr. and Mrs. E. Nichols, 2; Mrs. J. Hubbard, 1; 3 00
Keeseville, Anderson Keese, 1 00
Kiantone, Cong. ch. and so. 9 05
New Lebanon, Mrs. S. C. Wheaton, 5 00
New York, from a father, in memorial of a deceased daughter, 100; H. I., 50; D. C. Ripley, 50; Rev. D. W. Seward. D. D., 5; M. Torrey, 3; a friend of missions, 2; 210 00
Patchoque, Cong. ch. and so. 9 50
Prattsburgh, Mrs. Lucius Waldo, 15 00
Richville, Cong. ch. and so. 17 00
Rochester, Plymouth ch. and so. 63.44; Louis Chapin, 50; 113 44
Tarrytown, Miss E. A. Lyon, 20 00
Union Centre, J. T. Brown, 5 00
West Farms, Mrs. Alphonso Wood, 10 00—2,091 03

Legacies — New York, W. W. Chester, by Walter Chester, Ex'r, add'l, 1,333.45; Guy Richards, by P. Richards, Ex'r, add'l, 400; Two deceased sisters, by brother, 200; 1,933 45
Penn Yan, Ira and Harriet Green, 1,000, less expenses, 969 48
Sherburne, Calvin Coe, by Charles A. Fuller, Ex'r, 585.15, less expenses, 1; 584 15—3,487 08

5,578 11

NEW JERSEY.

Hoboken, A. R. 5 00
Newark, Rev. S. T. Richards 10; Mrs. Anna Beach, 10; 20 00
Plainfield, Mrs. Oren Johnson, 5 00—30 00

PENNSYLVANIA.

Brownsville, Com. on Missions of Penn. Synod of Cumb. Free Church, 125 00
Jersey City, 1st Cong. ch. m. c. 35 35
Kingston, Miss Louise Gulick, 5 00
Minersville, Welsh Cong. ch. and so. 15 00—180 35
Shirland, Cong. ch. and so. 6 00
Summer Hill, Cong. ch. and so. 20 00
———, "P." 7 58—735 78

MICHIGAN.

Chesterfield, Cong. ch. and so. 5 00
Chase, Cong. ch. and so. 11 80
Detroit, 2d Cong. ch. and so. 20 24
Hudson, Cong. ch. and so. 19.31; Rev. and Mrs. B. D. Conkling, 10; 29 31
Kalamazoo, Dr. Henry M. Hurd, 25; Justin E. Emerson, 10; 35 00
New Haven, Cong. ch. and so. 10 00
Rochester, Cong. ch. and so. 3; Rev. Samuel D. Breed and wife, 2; 5 00
Three Oaks, Cong. ch. and so. 5 00—121 35

MISSOURI.

Jake's Prairie, Rev. Jonas Denton, 5 00

MINNESOTA.

Afton, Cong. ch. and so., mon. coll. for six months, 10 00
Minneapolis, Plymouth Cong. ch. and so. 18.80; Vine st. Cong. ch. and so. 6.33; Plymouth ch. and so. 19.25; 1st Cong. ch. and so. 10.00; 54 88
Wabasha, Cong. ch. and so. 10 00—74 88

IOWA.

Ames, James Bradley, 25 00
Charles Mound, German church, 4 23
Dubuque, Cong. ch. and so. 16 80
Durant, Cong. ch. and so. 10 20
Edgewood, N. G. Platt, 10 00
Grinnell, Cong. ch. and so. 126 50
Quasqueton, Cong. ch. and so. 9 10
Red Oak, Cong. ch. and so. 27 30
Seneca, Cong. ch. and so. 9 94
Sherrill's Mound, a friend, 5 00
Sioux City, 1st Cong. ch. and so. 21 00—265 07

WISCONSIN.

Beloit, 1st Cong. ch. and so. 242.42; 2d Cong. ch. and so., to const. Rev. H. P. Higley, H. M. 100; 342 42
Center, Cong. ch. and so. 9 25
Columbus, Cong. ch. and so. 7 40
Delavan, Cong. ch. and so. 61 15

For outfit and freight of Miss Sears, Mardin, 212 59—580 20

From Woman's Board of Missions for the Interior.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer. 1,750 04

MISSION SCHOOL ENTERPRISE.

Maine. — Bethel, 2d Cong. s. s., with other dona., to const. A. W. Valentine, H. M., 20; Gilead, Cong. s. s. 1.85; North Falmouth, the smallest class, 5; North Waterford, Cong. s. s. 4; Mrs. M. F. Hodsdon, deceased, 1; Yarmouth, Cong. ch. and so. 47.12; 78 97

New Hampshire. — Marlboro, Cong. s. s. 50; Newcastle, Cong. s. s., for Satara, 5.50; Pembroke, Cong. s. s. 31.80; 87 80

Vermont. — Bradford, Cong. s. s. 7.50; Cambridge, Abbie and Georgie, 50c.; Colchester, W. Downer, 10c.; Essex, Cong. s. s. 15; from little Jennie's port-monnaie, 93c.; Granby, Cong. s. s. 28; West Randolph, Cong. s. s. 46.60; Milton, Cong. s. s., for Harpoot, 23; Westford, Stephen and Willie B., 20c.; 121 83

Massachusetts. — Boston, 2d ch. (Dorchester) s. s. 8.50; Chelsea (Mount Bellingham), Gracie B. Allen, for Joseph, the Bohemian boy, 20; Fitchburg, Calv. Cong. s. s., for support of a student at Erzroom, 90; North Orange, ——, 50c.; Rochester, Cong. s. s. 28; Swampscott, Cong. s. s. 19.53; Worcester, Old South Cong. s. s. 70; Wakefield, Mrs. Bliss, s. s. scholars, for the debt, 13.65; 250 18

Rhode Island.—Providence, Beneficent Cong. s. s., to constitute Alice White Thompson, H. M. 100 00

New York. — Brooklyn, Armstrong Juvenile Miss'y Society, of Plymouth ch., for schools in Kalgan, Tientsin, Batticotta, and Madura, 41 84 each, — 167.36; Elm Place Cong. s. s. Miss'y Asso'n, for China, 30; Flushing, Williams Memorial Society, 1st ch. 40; 243 86

Meriden, Cong. ch. and so. 9.25; Teachers and Students of Kimball Union Academy, 20; 29 25

Pittsfield, Cong. ch. and so., for Mexico, 10 88—129 63

VERMONT.

Brandon, Cong. ch. and so. 19 00
Norwich, J. G. Stimson, 100 00
West Westminster, Cong. ch. and so. 10 00—129 00

MASSACHUSETTS.

Auburndale, Cong. ch. and so. m. c. 30 00
Beverly, Dane st. ch. and so. 37 00
Boston, Mount Vernon ch. and so., in part, 235.40; Walnut Avenue ch. and so. 50; Union ch. and so. 23 21; Miss Louisa Thompson, 20; 2d ch. s. s. (Dorchester), 3; 331 61
Boylston, Rev. Horace James, 25 00
Charlemont, 1st Cong. ch. and so. 10 00
Everett, a friend, 10 00
Campello, a friend, 25 00
Gloucester, Evan. Cong. ch. and so. 125 50
Groveland, Cong. ch. and so. 11 00
Hadley, Russell ch. and so. 5 50
Hatfield, Cong. ch. and so. 42 75
Hinsdale, Cong. ch. and so. 76 10
Hubbardston, Cong. ch. and so. 7 50
Marlboro, Union ch. and so. 51 87
Randolph, Friends, 50 00
Salem, a friend, 15 00
Sutton, Cong. ch. and so. 27 00
South Hadley, Mt. Holyoke Seminary, 5 50
Uxbridge, 1st Cong. ch. and so. 47 30
Ware, "A lover of Christ," 5 00
Woburn, a friend, 3 00
Wilbraham, Cong. ch. and so. 20 50—962 13

RHODE ISLAND.

Providence, Pilgrim ch. and so. 1 00

CONNECTICUT.

Hartford, Asylum Hill church, 178 10
North Manchester, Cong. ch and so. 16 00
Norwalk, Mrs. Eliza A. Hamilton, 50 00
Putnam, a friend, 40 00
Plantsville, Cong. ch. and so. 64 20

DING AT MADRAS.

THE

MISSIONARY HERALD.

VOL. LXX. — SEPTEMBER, 1874. — No. IX.

THE LANDING AT MADRAS.

BY REV. WILLIAM B. CAPRON.

THE engraving opposite will not fail to interest one class of the readers of the Herald — those who have had the thrilling experience of landing from a Masullah boat upon the beach at Madras. To the missionaries of Southern India and Ceylon, and to some of the missionaries of Burmah, no picture can have a greater interest than this, which must recall most vividly the moment of

moved the *debris*, and introduced the Masullah boats upon the beach and in the surf in a very natural manner. The usual anchorage is from three fourths of a mile to two miles from the shore.

The photograph was taken from the pier, and gives a view of only that part of the shore which lies south of the custom-house. The buildings on the right are chiefly offices of the English and European bankers, of the lines of steamships, etc. A wide street separates them from the beach. Back of them lies Blacktown, or the native portion of the city, formerly surrounded by a wall. This portion of Madras, not including the extensive suburbs, has a population of 400,000. A prominent object near the center of the picture is the lighthouse, 128 feet in height, beyond which — a little to the left — may be seen the spire of St. Mary's church, which indicates the position of Fort St. George.

Madras, being the capital of the Madras Presidency, is naturally the headquarters of several missions in South India. The following Societies are represented there by one or more missionaries, or other agents: The Christian Vernacular Education Society, the Church Missionary Society, the Church of Scotland, the Free Church of Scotland, the Edinburgh Medical Mission, the Leipsic Lutheran Society, the London Missionary Society, the Wesleyan Missionary Society, the Society for the Propagation of the Gospel.

The Mission of the American Board in Madras was commenced in 1836, and continued for thirty years, chiefly as a printing and publishing mission. The missionaries were Messrs. Winslow, the elder Dr. Scudder, H. M. Scudder, Hutchins, Ward, Dulles, and Hurd. Dr. Winslow's Tamil and English Dictionary is a monument of scholarly labor. Mr. P. R. Hunt, now in Peking, took charge of the printing establishment in 1840, and his splendid service, of

horrors of immediate starvation will have ceased, from the gathering of new crops, before relief can now be sent from here; but the helpless poverty to which so many have been reduced by the loss of their cattle, by the necessity of expending *everything* they did possess to keep themselves and their children alive, and in many cases, among our Protestant brethren especially, by their charitable efforts to save the lives of others, may still be relieved. They may be helped to purchase cattle at least, and thus be restored to a condition in which they can do something to provide for the future; and some who, like the Protestant preacher at Injirli, mentioned by Mr. Barrows, in the August Herald (page 242), have involved themselves hopelessly in debt to save others from death, may be themselves saved from merciless creditors.

One gentleman who had noticed this case of the Injirli preacher, and other facts stated by Mr. Barrows, called some weeks ago and handed the Secretary of the Board $80 to be remitted, half of it for this preacher, and half for the relief of others. He declined to give his name, but his example is well worthy of imitation.

Additional facts in regard to the famine will be found in the Marsovan station report, in this number of the Herald. The "Springfield Weekly Union," of July 31, published letters from Mr. Bartlett, of Cesarea, to friends in this country, in which he says (May 25): "A journey of eight days over the mountains gave me ample opportunity to learn the sad facts. The snow had just disappeared from the low lands, and what animals were left were turned out to graze. But instead of the thousands of sheep and cattle which ordinarily cover these mountains and valleys, now only a few straggling flocks are to be seen, and these so reduced in flesh and strength as to be worth but little for months to come. In the little village of Alenje, situated in a fine wheat-growing coun-

will be cut off again, and ghastly famine will stare us all in the face. . . . . We trust the danger which two weeks ago was imminent is now past, though multitudes will need help for months to come. Those who have grain fields to rely upon will be able to live. But many have lost all their cattle, and last fall had not seed to sow, so that the prospects of such are very dark. It is not here as in America, where every industrious man can find work. There are no railroads, or canals, or factories, or public works of any kind, to furnish work to those who need it. Thus far I have not heard of any cases of starvation here or in Cesarea. *But some have sought to supply their own hunger by selling their children, and others by poisoning them; and some from the villages have thrown their infants into the river rather than see them starve.*"

On the 5th of June he wrote again: "The grain looks well now, but it will be about a month later than usual, and if no more rain should fall there would still be a failure in many quarters. Our hearts are distressed at the sights of suffering which meet us everywhere; crowds of hungry, starving men, women, and children, from regions where the famine is still more severe, throng the streets, begging from door to door. . . . . Two or three very sad cases have occurred, and now, as I write, a poor woman has just come into the court and fallen prostrate from sheer exhaustion. She has two children with her, and says she has eaten nothing to-day, and has just walked four miles from the city in the hot sun. She is not yet able to stand. We have given her tea and bread, and hope she will soon be able to leave. . . . . I learn that the woman is from a village near Angora; that she has five children, three of whom she left hungry in the city; that her husband starved to death on the road. Another

Other missionaries will be most happy to attend to the application of funds, and any who may be disposed to help the suffering Protestants or others, in this day of sore trial, are invited to send at once, as Mr. Bartlett indicates, to the Treasurer of the Board.

THE MEETING AT RUTLAND.

MANY have inquired, since the issue of the August Herald, "Why did the Prudential Committee select Rutland for the next meeting?" As a reason for this inquiry, it is sometimes said, "The place, though central and very pleasant, is comparatively small. It has but one Congregational church; hence it cannot be expected to provide adequate hospitality for such a convocation." Several answers may be given: —

1. No larger community has favored the Board with an invitation. A cordial welcome from any one of several eastern cities would have been very grateful, but none came.

2. The Committee of Arrangements at Rutland may be relied on to devise liberal things. The citizens of the village will open their doors, cheerfully and generously. Many hundreds will be sent to neighboring places for the night, and receive the needful entertainment during the day, free of expense.

3. The value of such a meeting does not depend altogether on its magnitude. The success of the approaching convocation is expected to render this truth more obvious than it is now.

FINANCIAL STATEMENT — THE LAST FOR THE YEAR.

Most of the readers of the Missionary Herald will receive this number a few days before the Treasurer of the Board will close his accounts for the current financial year. They will look to see how these accounts stand now, and it may be hoped that many will be ready to make a last contribution to prevent, or diminish, the embarrassment of a heavy debt. They will be glad to know that the receipts for July were good — in all, $54,914.81 (viz. from donations, for the general work, $48,641.19; for the new work, $4,085.76; legacies, $2,187.66); something more than twice as much as for the corresponding month last year. The debt, which was $88,175 on the 1st of July, was reduced to $69,748.87 on the 1st of August. The Treasurer believes that if the receipts for August could be carried up to $120,000, this debt would all be paid, and the year would close without financial embarrassment. Can this be? For August last year the receipts were $81,228.10. Who will help to make them $40,000 more this year?

MISSIONS OF THE BOARD.

Japan Mission.

ORGANIZATION OF A CHURCH AT KOBE — speaking was intrusted to them. Leki, my teacher, made an address explaining the nature of baptism, after which he

Christian experience manifested in the prayers and remarks. Maida spoke of the feelings of himself and others of the Bible-class as they read, the evening before, 1 Cor. vi. 19 and 20, — 'And ye are not your own, for ye are bought with a price,' etc.; how unworthy and base a life of selfishness seemed in view of what Christ had done for them. His sincerity was so evident that we could not but think of what the Apostle wrote in the same Epistle, 'But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all.'"

ZEAL IN THE CHURCH — PREACHERS.

On the 9th of May Mr. Greene wrote again, stating, first of all, additional facts of much interest in regard to the Christian enterprise of members of the church, — the desire manifested to be instrumental in making known the truth and building up the cause of Christ: —

"I wrote you last month of the organization of our little church, and somewhat of the active interest its members are taking in Christian work. Of the eleven, we hope six will ere long become preaching baptism did good service as a preacher. His own desire is to give up everything else and become the pastor of the church, but should he do so, his support would tax the church heavily, and there would be little chance of its contributing much towards the education of others. This has led him to suggest that he give himself to business, and with his earnings sustain two members of the church, who shall devote themselves to preaching and to study. We are glad to see so good an illustration of the New Testament idea of the community of goods, but are hardly ready to give up so promising a preacher.

"The church has already a treasury, and some money in it, but I do not know how much, for the members regard themselves as competent to look after such matters; though we do know that this money is used for aggressive work. Last Sunday Mr. Davis asked one of the young men to take his place at Sanda, and offered the use of his horse. The young man not being much of a horseman preferred to walk, though on his return he concluded to hire a kago, or chair, which Mr. Davis proposed to pay for. This

bers of the church could get, in the service of the government, from $30 to $50 per month.

"My own teacher, who will go with me to Yokohama,[1] is the real leader in the church just now, and were he to remain, would be the unanimous choice of the church for pastor. He has little or no knowledge of English, but is a rare Chinese scholar, and by the study of the Chinese Scriptures and other Chinese religious publications, of American and English societies, has acquired such a knowledge of Bible truth as is really surprising, when one thinks how short a time he has been engaged in study. Of course he lacks the accumulated knowledge of many school-boys in America, but as to intellectual culture, the result of careful discipline, he would have few superiors in any class at Andover. He is always listened to with the most profound respect, and it has been much against the judgment of the native church that I have decided to take him with me to Yokohama. My colleagues, however, all, I believe, admit the importance of his remaining with me, since it is so very dif-

hours and a half. In the evening I was invited to go the next day to the house of a brother of a man baptized by Mr. Ballagh, to talk to another circle of young men. It seemed, however, important that I should get back to Kioto and Kobe, so I was obliged to decline this invitation. Suzuki, also, had a long talk with the keeper of our hotel and his friends, when the same hopeful interest was manifested.

"In going and returning we crossed Lake Biwa in a steamer. Each time there were nearly one hundred passengers on board, to whom we distributed a tract prepared by Mr. Davis. Suzuki did a good deal of talking, in a conversational way, as we went, but on our return, after some little conversation, he was invited to take his place near the middle of the saloon and make a more formal address.

"He found, after he stood up, that it would probably be best to divide his audience, so he first spoke to the farmers and less intelligent portion of his congregation; and as he told of Christ and his work for sinful and dying men, one or two of the women who listened were affected to tears. He then spoke at some

and build up a Christian influence, and long before he is ready or able to preach, the country will inevitably be wide open for direct missionary work.

"Judging by our experience in Kobe and Osaka, and my observation on this tour, the work of an evangelist in Japan is likely to be one of the most intense interest, not to say excitement.

"Words cannot be found to express too strongly the promising character of our work, and as I lay awake in Hikone, after my Sunday's talk, and thought of the earnest inquiry awakened, I was sorely tempted to give up my plan of going to Yokohama, and go to Hikone for a few years."

WHO WILL SHARE IN THE WORK AND THE JOY?

"You would think me wild if I should venture to prophesy the future of our work, but I am confident that it will be something unexampled in the history of the church. Can you not find a dozen men of culture, both spiritual and intellectual, to come and share our inheritance with us? Our privilege seems so great, and the trials so few and insignificant, and I can hardly conceive any more delightful work than that which falls to a leader of such men.

"I wish you could see the zealous way in which they take hold of their new work. The church now sustains a daily service of half an hour, at the native hospital. Two have gone out, or are to go to-day, into some villages to the east of us, to talk about Christ. The church expects to send a delegation to Hikone next month, at its own expense; and at an early day, a similar delegation will go west, to Akashi, Kagugawa, and Himeji, towns along the inland sea."

Mr. Atkinson, writing on the 18th of May, in regard to this tour with Mr. Greene, and the opening prospect, says: "Only let the Government restrictions be removed, and let it be known to all that there is the fullest liberty to hear and inquire concerning this New Religion, and to accept it and live it unmolested, and we all feel confident that audiences would be immense and believers many. Even now, with the *doubt* that still exists in many Japanese minds concerning the probable attitude of Government towards

for preaching, not far within the city it is true, but on a very busy thoroughfare. We expect to have it fitted up, and to open a service there within a month.

"We have here the old cry of much work and few to do it. Words can hardly express to you how approachable these people are. There is no persecution, and next to no fear of accepting or preaching the gospel.

"The railroad from Kobe to Osaka is just completed, and work on the line between Osaka and Kioto has already begun. When this is finished, Kioto and the surrounding region is sure to be opened to us and other foreigners, and our field will then be doubled in size. Our hope of a native ministry is unexpectedly encouraging, but we have need of an increased and constantly increasing number of men thoroughly qualified to train these young Christians for, and to guide them in, their work."

Madura Mission — Southern India.

Mr. Tracy, of the Tirupuvanam sta-

and at other times in company with one of the catechists. They are thus acquiring a practical knowledge which will be of use to them in their future life."

BAPTISMS — OPPOSING RELATIVES.

"In my last stated letter[1] I referred to several persons who appeared to be sincere inquirers after the truth. On the 23d of November four men, from as many different villages, presented themselves for baptism, and were admitted to the church. The old potter from Uchanēnthal received the name of Abraham. He appears to be a simple-hearted, earnest man, and manifests much solicitude for the conversion of his wife and son. Both of these, though at first opposed to the old man's becoming a Christian, are now much more favorably disposed towards the truth; and I have some hope that they, too, may be led to cast in their lot with the people of God. Abraham and his son have both been abused and beaten on account of their new views and professions, but the old man's patience under provocation seems to have produced a good effect on some of his heathen neigh-

neral. These are but specimens of the annoyances they have suffered, but thus far they appear to have had no effect, unless it has been to strengthen the people in their new faith."

A DAY OF CONGRATULATIONS AND JOY.

"The first day of the New Year was one which will long be remembered at Tirupuvanam. We had heard that our native Christian people from the villages intended to make us a visit of congratulation on that day, and that some, who had been for a good while desirous of receiving baptism, would present themselves for examination. For this purpose they came the day before New Year's, from several villages, and in the evening, with the aid of the catechists, they were examined as to their fitness for the ordinance. They were mostly illiterate people, but seemed sincere and earnest in their profession of faith in Christ, and their determination to lead a Christian life. On New Year's morning the people came in procession, preceded by a band of native music, the children singing a native song as they slowly approached the mission house. Our verandah was soon filled to overand that their path may be that of the just, which shineth more and more unto the perfect day!

"On the first of March six persons were received to the church on profession of faith, and two children were baptized. Four were from distant villages, one was a boy from the station school, and one a girl who has been educated in the girls' boarding-school in Madura. From several villages we hear of individuals who are searching the Scriptures, and who, I hope, may be led by the Holy Spirit to him who alone is mighty to save."

Eastern Turkey Mission.

A LONG JOURNEY AND ITS GLAD ENDING.

Rev. and Mrs. N. H. Bell, and Miss Sarah E. Sears, sailed from New York on the 7th of February last, going to join the Mardin station of the Eastern Turkey mission. On the 11th of May Mr. Bell wrote from Mardin: —

"Could you have been here April 18th you might have seen three jaded specimens of humanity on as many jaded horses — save that one was a mule

"At Tel Ermin — six hours distant — Brother Andrus came out to bid us welcome to his stricken heart and home; Miss Parmelee joined us in the evening; and they were not the only ones made glad in that hour. On the following morning we parted from Dr. Newman, ex-chaplain of U. S. Senate, who, with his wife and party, had passed the night with us, and came on to Mardin, which we reached at noon.

"All along the way the brethren came out to meet us, and when about half way up the mountain a crowd gathered and sang us a song of welcome. Then the old flag — so dear, because it represents truth, liberty, and Christianity; because it shelters the homes which gave us birth and the institutions that nurtured us, and the loved ones we have left behind — was flung out to the breeze, the sight of which quite overcame us. The school-bell was rung, 'right merrily,' for half an hour, till we had entered the wall, dismounted, received and given I know not how many salams, and we were left to the hospitality of our associates. It was a glad day to the Christians here, to this dear brother ers, and other helpers — was 149. One new church has been organized in Geghi, under circumstances very hopeful for the prosperity of the church and the progress of the work in that region. The past year has been one of unwonted trial to several of the churches and communities, such as is doubtless incident to the planting of the gospel everywhere. No amount of instruction to communities newly coming into the possession of light can take the place of experience, and experience generally teaches some hard lessons.

"We are glad to find, that notwithstanding all that has seemed untoward, the additions to the churches, on profession of faith, have been 133, a number considerably larger than in any previous year, and making the present membership 1,106. The churches are growing more and more in independence and self-reliance. These qualities are not always manifested in ways most pleasing to the missionaries, but as we believe the churches are mostly of the Lord's planting, we have good hope that they will both abide and become efficient agents of

implies, of course, such a training of teachers and preachers as shall fit them to lead. The standard of education in our seminaries and other schools is yearly advancing. From the outset we have aimed to devise such an educational system as shall reach, as far as possible, the whole population. Our belief is that a true system of education, with Christianity as its basis, in such a community as this, contains within itself the germs of the highest culture, to be secured in time by a natural law of growth, — the common school developing into the high school, the high school into the academy, and the academy into the college, — all by a process which is normal and secures permanent results.

"The Theological Seminary, suspended last year from our inability to attend to its instruction properly, has now been resumed, with fourteen students, all of them in the same class. The female seminary had 31 pupils the past year. The current year it has 33. The normal school, which last year had about 30 pupils, has increased to 57, of whom 32 support themselves, and eight pay tuition in addition. A new pastor has now entered into our

key, dated May 26, is published as an example of the spirit found among laborers abroad, and in the hope that it may exert a happy influence upon some at home, leading them to like self-denial, that the cause of Christ may not suffer: —

"With tearful eyes we have read your late appeal respecting the financial condition of our beloved Board. It *cannot* be that the churches will be so recreant to the high trust committed to them by their Great Head as to allow the brave volunteers to turn back for want of supplies! Gladly do we bear whatever of trial is incident to our distant outposts; and we would fain believe that the churches, whose substitutes we are in these darkened lands, will follow us with their prayers and supplies, that we faint not by the way. Would they have us beat the retreat? I *cannot* think it. The churches that have stood by us so faithfully in the past will see that we do not suffer loss now. True the hard times of the past year may have rendered it impossible for many a patron of the Board to do what he has done in other years;

felt that my family should go, for the sake of health, Brother —— at once withdrew from being a second delegate, while Miss —— would take most of her expense out of the way.

"It is thus that we are able to help to the amount of some $100, more or less. True this will not do much for such a large debt; but it means self-denial, and *risk* on the part of my family. For us it is a pleasure to give tithes at any time; but at present, would that we had *many* a tithe, besides that already provided for in helping on worthy objects in this darkened land, to cast into the treasury of the Board! As it is, we must have some little share in the work from that end; hence you will please count us in for a ten-dollar mite, together with sympathizing tears, and most earnest prayers that the Lord will quicken his own, and cause them to see that *He* sits over against the treasury."

DEATH OF A NATIVE PASTOR.

Mr. Parmelee wrote from Erzroom, June 4:—

"We are in great sadness at the news and preachers. This new loss makes the struggle more severe, and the vacancies more numerous and trying. Will you not pray that the Lord may speedily raise up laborers for his harvest?"

Western Turkey Mission.

A SORELY AFFLICTED FIELD, BUT A PROSPEROUS WORK.

STATEMENTS have appeared in previous numbers of the Missionary Herald (specially the number for August), indicating how great has been the suffering in portions of the Turkish Empire, occasioned by the drought of 1873, followed by the deep snows and severe cold of the succeeding winter. Extracts will now be given from the report of the Marsovan station (350 miles east of Constantinople), for the year ending in June last, which not only bring to view this suffering, but very pleasantly, in connection with it, the character and influence of the Protestant community, and also the condition of the congregation and the church, the Sabbath and day schools,

off, and before winter there began to be suffering among the poor for want of wholesome bread. Then followed as it were ten winters packed into one. Cities and villages were blockaded by snow; travelers perished with cold, and in some cases are credibly reported to have been devoured by wolves; access to the mountains for fuel was impossible; cattle went lowing on the plain for food; sheep and cattle died by hundreds; and many people perished either from hunger or from diseases induced by improper food and by the cold. Never before was the return of the sun from the tropics so longed for, and never, apparently, so long delayed.

"At last the snow melted, and with its melting came a *flood*. The river in Amasia rose from its narrow bed and rolled through the city, sweeping away mills, bridges, houses, and devastating the gardens and orchards on which the inhabitants largely rely for support. On the Marsovan plain, a small brook became a wide sea, and persons are known to have been drowned in the effort to cross it. During all this time the cost of provisions was rising beyond the reach of

der even limited and imperfect assistance to God's needy creatures, brings to our hearts the sweet consciousness — itself a sufficient reward — of not having lived wholly in vain."

ARMENIAN SUPERSTITION REVIVED.

"In the early part of May, fears of another drought possessed the people, and almost a panic ensued. All nationalities, according to their respective customs and religions, began to pray earnestly for rain. The Armenian Church resumed the offering of sacrifices. Over the reputed grave of two Christian martyrs near the city, a large tent or tabernacle was erected, and here, for many days, we had before our eyes the spectacle of an immense concourse of people, men, women, and children, standing around the door of the tabernacle or kneeling upon the barren earth, and rapidly making the sign of the cross with the right hand, while priests and choir chanted their idolatrous litany. Two bullocks and three cows, having been blessed by the priests, were slaughtered, cooked in large kettles, and distributed, with other food, to the poor. The occasion was one of a large revival of Arme-

maidens, to make garments for the poor, has exerted a wide and beneficial influence upon the Armenian families generally. We are comforted in the assurance that whatever afflictions God, in his allwise providence, may see fit to bring upon the nations, his own kingdom is not shaken, nor is one of his subjects forgotten."

CONGREGATIONS — SCHOOLS — THE CHURCH.

"A visitor who should come to Marsovan on the Sabbath, would find in the Protestant meeting-house, at ten o'clock, a congregation of half a thousand souls, half of them being children and youth from the schools, and more than half of these belonging to non-Protestant families. In the afternoon he would see the same congregation scattered through the audience-room and the four rooms in the basement, constituting, under some forty teachers, one large Sunday-school, the scholars mostly seated on the floor, and gathered in groups around their respective teachers, as iron-filings gather around the head of a magnet, studying, in the order of the 'International Series of Lessons,' the Word of God. The next day

cerning the prosperous condition of both these schools, you will learn from the reports submitted by the trustees.

"To the church in Marsovan nine members were added by profession during the calendar year, and respecting a few persons who, from the higher classes of Armenians, have recently joined our congregation under circumstances of peculiar interest, we indulge the hope that they are not far from the kingdom of God. Reiterating the language of our report of last year, we say with joy, that our own relations with the church are thoroughly cordial; indeed, it is difficult to see how they could well be improved."

PLEASANT STATE OF THINGS AT AN OUT-STATION.

Dr. Schneider wrote from Marsovan June 16. He had just returned from the out-station Vezir Keopru, where he spent the Sabbath, and says: —

"I found things there in a very hopeful state. The larger portion of the inhabitants are Mohammedans, some are Greeks, and from 120 to 140 families are Armenians. Of these latter, one fourth

station, he will, in all probability, go himself to the side of the truth, taking others with him; so that whatever may be the course, it will be in favor of the truth. They have, also, appointed some one to read the Scriptures and preach to the women. The object aimed at, in these movements, is to prevent the Armenians from coming to the Protestant preaching; yet there are new hearers constantly.

"There is much love and harmony among the Protestants, they are much attached to their pastor, and the Lord seems to have blessed his labors among them. The promising state of things among the Armenians naturally fills the Protestants with hope and enthusiasm; and they are looking forward to still greater triumphs of the truth in the future.

"There was an audience on the Sabbath I was there of 160 adults, besides the children. They listened with much interest; during a part of the discourse many of them were in tears; and it was a great privilege to preach to them Christ and him crucified.

"On inquiry I found that the work began there on this wise. One of the The work at Ifafa, of which I wrote in January, has been going on among the young people of that station. There would have been no hesitation in receiving three of them to the church at the April communion, but they were young, and will be better prepared to come forward with others, in July. Several have expressed their desire to serve the Lord since the close of our meeting on the week of prayer. The congregations on the Sabbath are unusually large, people coming from kraals at a distance of several miles.

"At Amahlongwa there is a good degree of religious life, and clear progress. Two men have renounced heathenism in the past year, and become separated from their younger wives. Four women have united with the church by profession since New Year's, and others are expected to unite soon. I look for decided advance in that quarter ere long. I have spent several days there in teaching and visiting.

"I need not tell you, that in these days of spiritual refreshing there are sad cases of sin among our older church-members and our young people, of whom much

——'s display of tact in managing the Sunday-school, which met with me for the first time yesterday. Not all the children came who were in the school which Mrs. Schauffler left; we did not expect them; but twenty-five were present, and I regard it as very hopeful, expecting that it will greatly increase. . . . . When they were asked, at the close, if they had been kept too long, it would have done your heart good to see their faces, as they answered unanimously in the negative.

"In connection with our preaching service, it has been evident, from the first, that a prayer-meeting, or Bible-class, or both combined, was needed here some time during the week. My own knowledge of Bohemian is still so limited that it would be very hard for me to conduct such a service alone, yet it would be the best possible practice for me in becoming familiar with the language. I have promised to commence a Bible-class in my study next week, and shall expect much help from Mr. —— in carrying it on; and I believe the Lord will help. His hand is to be seen in the movements here very clearly, and I look for great things to be done here in the name of two persons, were the preachers. Thus far, also, we have been unable to visit the people much at their homes, and thus have failed to secure great influence over them. But we hope these difficulties will soon be overcome, at least in a measure. I hope some time to be able to preach in Bohemian. Whether it will be best for me, a foreigner, who can never use the language like a native, ever to preach statedly in Prague, is a question which the Lord will answer in his time; but we trust that means will be provided by which we can secure a nearer approach to unity in our services than can be the case with our present arrangement. Still the work is now by no means in vain. Seed is sown which has already sprung up, and seems to be producing good fruit. In one family this is clearly marked, and in individual cases besides."

Mr. Schauffler wrote from Brünn, July 13. He had just returned from Prague, and states: —

"The Prague congregation is increasing, though the weather is *very* warm. Mr. —— is taking hold of work finely, and is much more useful than an Amer-

port. The day of large and fluctuating congregations, and of exciting incidents, is past. We have entered upon the stage of steady, unobtrusive, faith-trying work; but we are thankful that we are permitted to see some decided fruit of our labor. Several of our little flock seem to give evidence of changed hearts, and of a genuine spiritual experience. I think I am quite within bounds in saying that there is probably not another missionary in Spain who, had he been in my place, would not, six months or a year ago, have organized a church, out of my congregation, of from sixteen to twenty-five members. And it is but justice to our people to say that they are probably quite as worthy of such distinction as any of the churches of Spain.

"For several months the question of organizing a church has been forced upon my mind for serious consideration, the preliminary steps being already taken. Had I been ordained, and the way been thus open for me *formally* to assume the pastorate, and to administer the sacraments, according to good Congregational order, we would have thought it wise not to postpone the important act so long as we have. This seems to be, now, a very necessary step toward placing our work upon a permanent basis, and providing for its natural and healthful development. My brother Thomas has not yet sufficient command of the language to act as pastor; and we do not wish to sanction the unrestricted exercise by laymen of all the functions of the pastor, but to do things decently and in order. The organizing of the church seems, therefore, to depend on my being ordained, and I must say that I do not see clearly the best way for bringing this about."

MISSIONS OF OTHER SOCIETIES.

MISSIONS OF THE UNITED BRETHREN.

usual receipts of the Board from all

son for gratitude to the Great Head of the Church, for the blessings conferred upon its work. The Holy Spirit has descended upon several of the missions, in unusual manifestations. The missions in Mexico, Brazil, China, on the Nez Perce Indian Reservation, and among the Chinese in California, have especially been prospered. The whole number of additions to the mission churches during the year has been about fourteen hundred — which is an increase of about 25 per cent. on the previous membership.

"It should not be forgotten, however, that some shades of sadness have gathered over the history of the past year. The announcement that the Board of Foreign Missions is free from debt has cost to some of the mission fields the most painful retrenchment. Not only have most of the structural interests of the work, in providing chapels, etc., remained at a standstill; not only have devoted men and women been denied when craving the privilege of devoting their lives to the enlightenment of the heathen; but in many instances, useful work which had been commenced has been arrested. In

The following table of statistics is condensed from the table given in the Report: —

MISSIONS.	American Ministers.	Ordained Natives.	Native Licentiates.	Communicants.	Pupils in Schools.
Indian Tribes (8 missions)	14	1	..	1,689	438
Mexico	3	1	..	472	195
U. S. of Columbia	1	..	..	21	30
Brazil	7	1	4	497	417
Chili	4	1	..	65	65
Western Africa	11	1	3	496	224
India	36	11	..	677	7,115
Siam	8	..	4	..	..
China	23	9	2	1,109	..
Chinese in California	2	..	..	47	..
Japan	5	..	..	..	69
Persia	7	54[1]	..	767	1,124
Syria	13	3	21	437	2,197
	134	82	34	6,272	12,532

BAPTIST MISSIONARY UNION.

THE last Report of the Union presents the following financial statement: —

The Report gives also this statistical table: —

ASIATIC MISSIONS.

MISSION STATIONS.	Missionaries.	Native Preachers.	Churches.	Members.
BURMAH.				
Rangoon	22	95	86	3,859
Maulmain	10	24	18	1,052
Tavoy	7	20	20	841
Bassein	7	114	82	6,918
Henthada	9	53	49	1,819
Shwaygyeen	4	14	15	829
Toungoo	11	95	99	3,694
Prome	5	6	3	206
ASSAM.				
Gowahatti	4	2	1	73
Nowgong	3	4	1	35
Sibsagor	3	..	1	24
Gowalpara	4	8	5	286
TELOOGOOS, INDIA.				
Nellore	5	17	2	396
Ongole	4	19	1	2,761
Ramapatam	5	8	2	645
CHINESE.				
Ningpo	6	10	6	219
Swatow	5	12	2	188
Bangkok (Siam)	2	5	3	113
JAPAN.				
Yokohama	5	..	1	8
Total	119	506	397	23,428

OTHER MISSIONS.

Germany	..[1]	270	103	19,997
Sweden	..[1]	129	221	9,978
France	1	12	3	562

through Churches, $1,270.50; Miscellaneous Sources, $6,609.71; Legacies, $6,183.54; Total, $55,352.54. The income of the Board has not been so small since the year that terminated on the 30th of April, 1864. This result is due in part to the severe financial losses in September and October, and to the subsequent inactivity in all the branches of trade; but it is also true that a score of churches, that may be presumed to have felt the pressure of the times as severely as any others, have maintained their gifts at the standard of previous years.

"The debt of the Board amounts to $9,000.

"The appropriations for the year to come are as follows: To the Amoy Mission, $11,855; to the Arcot Mission, $30,000; to the Japan Mission, $11,000; Total, $52,855. To send out the reinforcements anticipated, will call for an outlay of about $2,000; the cost of administration will be about $7,000, making the whole amount required for the year, $61,855, to which must be added the amount of indebtedness.

"The Board looks forward to the com-

diture was £17,410 19*s.* 4*d.* ($87,055). Besides this home income, there was raised, by European friends in India, $10,857, by native churches in India and Africa, $2,217, and by special contributions, sent direct to stations, $5,006. These sums were expended in the mission fields. The statistics of the missions are presented in the following table:—

	India.	South Africa.	Total.
Central and Branch Stations	53	35	88
Christian Agency—			
Ordained European Missionaries	16	10	25
Ordained Native Missionaries	8	..	8
Licensed Native Preachers	3	..	3
European Missionary Teachers, Male	5	4	9
Female	5	1	6
East Indian and other Teachers, Male	8	..	8
Female	5	..	5
Native Teachers and Evangelists, Male	50	26	76
Female	45	4	49
European Catechists	..	2	2
Native "Scripture-readers, etc.	29	19	48
Colporters	9	3	12
Bible-women	6	..	6
Total Number of Christian Agents	189	68	257
Native Churches—			

years has been maintained in full efficiency, and at most of them an important advance has been made. . . . . In India, with its hoary superstitions binding the inhabitants as with bars of iron, our great work is marked by steady progress. . . . . Looking at the vast field of India as a whole, there are several things which encourage the cheering hope that missions are entering on a new era.

"There is an extensive movement among both Europeans and Eurasians in many of the great cities, which we may justly call a revival of religion. Many dead souls have been quickened, many living souls have been elevated into a higher life. One most gladdening change is, that Christians feel more solicitude than heretofore as to the heathen around them. Too generally have the Christian and heathen communities been to each other as oil and water, and even mutually repellent. Soon, we trust, the watchword will go forth, — Every man a missionary. The careless, and often godless lives of professing Christians, have often been declared to form one of the greatest hindrances to the spread of the gospel in

MISCELLANY.

THE PERSECUTED MOSLEM CONVERTS.

THE case of a Moslem and his son, converts to Christianity at Marash, who were suffering persecution, was noticed in the Missionary Herald for August, page 242. A statement written by the son, Ali, at the dictation of the father, Mustapha, and signed by both, and also by the mother, has been translated and sent to the Missionary Rooms by Mr. Herrick, of the Western Turkey mission. It is dated at Smyrna, June 22, and Mr. Herrick says (July 7): "The British Embassy is very sluggish; our own is powerless. Our hope is in God, and the Christian public of England and America." The translated statement is as follows:—

"On May 3d (Sunday) a company of the people of Marash, some with clubs and some with swords, surrounded my house, and with abusive language said, 'Come out, and we will show you what Christianity is and what Islam is.' We replied, 'Go and report us to the government.' They said, 'We are the government.' Our hands were bound behind us, and we were driven on foot before three armed horsemen, a distance of one hundred miles, to a village six hours from Aleppo. There we were met by five horsemen and a regiment scribe (an equal number of men having been sent by another Marash road). We were brought to where the scribe was waiting, and he said, 'What is this you're doing? I've never heard of such things as this. My son, these Protestants are accustomed to give each convert £10. If you have received this money, give it back and the government will give you double. Come, give this thing up.' We replied, 'We cannot accept any such thing. Man does not live by money or things of that sort, but by the word of God.' The scribe again said, 'I will make you a serjeant, and will keep Ali in my own service at five liras a month (nearly £5 sterling). 'Sir,' we said, 'we cannot accept your offer. We receive the Gospel; we do not accept money.' The scribe soon mounted his horse, and

said, 'My son, we're going to kill you. You'll be sorry for this afterwards.' Ali said, 'Sir, I accept the will of God; do what you please.' Then the Mufti said, 'Bring this traitor to the Pasha.' The Pasha, however, did not bring him into his presence, but ordered him to be taken back to his father.

"There we were imprisoned thirteen days; and at midnight a captain came and took off the fetters from our feet; and early in the morning they brought my wife from Marash (the government having seized my three other children and detained them in Marash), and we were then mounted on animals and started off under the care of a sergeant and five soldiers. In reply to our inquiry, we were told we were going to Stamboul. Missing the Turkish steamer at Alexandretta, we were kept in prison there for eight days, and taken by a Russian steamer to Stamboul.

"We were imprisoned for eleven days in Stamboul (were never summoned to any examination), and then brought by Turkish steamer to Smyrna, arriving the

London Missionary Society, from which a few extracts are given here. They will serve to indicate how candid men, quite outside of the missionary circle, are coming to view the work of giving the gospel to the world: —

"Among the pleasant aspects of this country, and the bits of sunshine lighting up its varied landscape, must be reckoned the work of such a body as the London Missionary Society, as described to an audience filling Exeter Hall, from floor to ceiling, on Thursday morning. It is scarcely possible to think for a moment of the immense extent and wealth and power of this Empire, without asking one's self how it employs an influence which must be for some purpose or other. What are we doing that we may hope may stay the execution of the sentence on the power that is found wanting? The London Missionary Society contributes what it can to the discharge of an obligation which is an essential part of Christianity. It takes the Bible, and those doctrines which are confessedly on the face of it, and are the common faith of hundreds of

empires have thrown down the walls of exclusion; the most tremendous moral difficulties have given way; and there is not a race, or an empire, or a color, or a caste, that does not actually invite peaceful teaching and persuasion. No one can carry his thoughts back to the state of the world half a century ago without counting the mountains that have been cast into the sea, the impossibilities which have disappeared, and the miracles that have been effected. . . . .

"The interesting and important testimony of Sir Bartle Frere threw some light on a subject about which some painful mystery has gathered. In the course of his visit to the east coast of Africa he saw much, not only of the natives and the pernicious influences everywhere at work on them, but also of the one redeeming feature in that dark shadow, the one salutary and successful work in progress. He became satisfied from what he saw, that the teaching of the Gospel, as he saw it taught, does succeed, and is the only thing that succeeds in that unpropitious region. No diplomacy, fleets, and armies, no schemes for civilization, nothing whatever that has been done or imag-

the more valuable, in that he delivers it with not only Africa and negro races in his eye, but all Asia, too, with its enormous masses of population, its thousand races, its ancient castes, its systems of philosophy or superstition. He says, without any qualification, that the only successful way of dealing with all races of mankind is to teach them the Gospel in the simplest possible fashion."

NOTES TO THE TREASURER.

A FEW samples of notes received from time to time, by the Treasurer, with donations, may serve to provoke some to good works in this time of need:—

"I have read with deep sorrow of the condition of the finances of the American Board. Although it is only a *trifle* I can add, and it might be asked, What is this towards the thousands the treasury *may* be in deficit at the close of the financial year, yet I feel impelled to cast my *mite* into the treasury. . . . .

"It *must* not be so; the churches *will not* allow the work of missions to be hindered for lack of means. ...

induced to give of their abundance, and that even the two mites, which make a farthing, may not be withheld.

"I think, sometimes, that it is these small gifts which accomplish more than the donors expect, because, seeing and feeling their exceeding smallness, they are led to pray more earnestly to Him whose are *all* the silver and the gold. It is a comfort that *he* knows *where* they are, and that he can bring these treasures to light, and to his treasury; and I firmly believe that he will.

"Please to enter this without any name, simply 'For the debt.' If my life is spared, and God gives me the means, I shall do something more in September."

"I am happy to inclose $2, the value of our dear Fannie's missionary fleece, from her pet 'Zulu'; six pounds eight ounces, at 30 cents per pound, which makes it some 75 cents better than last year. We all love 'Zulu,' and we love *more* her work. Little Cora has consecrated one pound per annum from her pet lamb. First fleece next year."

in the work, according to his means. We ought not to expect our Secretaries to make bricks without straw, or to spend their time in seeking where to find it, but rather let the people bring their willing offerings unto the Lord. O that He would stir up the hearts of Christian men and women, as of old, when they brought in, in such abundance, their gifts for the Tabernacle. You will hardly be obliged, like Moses, to say, 'The stuff is sufficient for *all* the work to make it, and too much;' but the Lord is not slack concerning his promise. He hath never 'said to the seed of Jacob, seek ye me in vain.' 'Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in *time of need*.' Please read, for your comfort, Isaiah xxx. 18–22.

"'Believest thou that I am able to do this?' 'Lord, I believe, help thou mine unbelief.'"

GLEANINGS.

The receipts of the (Roman Catholic) Association for the Propagation of the Faith, for 1873, reported in the May

right to their property by becoming Christians; it belongs now to the village, and the crops must go to the support of idolatry.

—— A Calcutta correspondent of "The Times" states: "As all our executive measures to prevent female infanticide among the Rajpoot clans of Northern India had failed, an Act was passed, and repressive rules came into force, eighteen months ago, under Sir William Muir. It was decided that every village in which not more than forty girls (the standard of guilt has since been reduced to thirty-five girls) were found in every hundred children, should be 'proclaimed.' The result of the special police agency has been this, — that in a population of nearly half a million, no fewer than 12,854 lives have been saved. You may imagine the frightful disproportion of the sexes when I say that, even after this gain, there are still, in that guilty population, only 54,712 girls to 101,092 boys."

—— A Catalogue has been received at the Missionary Rooms, of "Scriptures and other books on sale at the Bible House, Constantinople." The different

—— The Woman's Foreign Missionary Society of the Methodist Episcopal Church, reports an income of $64,309 for its last financial year, and has made appropriations for the year now commenced amounting to $60,836.

ARRIVAL.

Rev. G. F. G. Morgan, who sailed from San Francisco June 7, to join the mission to Western Mexico, reached Guadalajara safely, June 21.

Messrs. Logan, Taylor, and Rand, with their wives, and Mrs. Sturges, arrived at Honolulu, June 30, and sailed from there in the *Morning Star*, for Micronesia, July 11.

DEATHS.

At Greely, Colorado, Martha M., wife of James K. Thompson, and daughter of Rev. Jesse and Mrs. Anna T. Caswell, formerly of the Siam mission — aged 28.

At Harndon, Va., July 15, Durbin, son of Rev. L. T. and Mrs. S. S. Burbank, formerly of the Eastern Turkey mission

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.
Dublin, Mrs. Lucy B. Richardson, 50 00
Jaffrey, Cong. ch. and so., add'l, 48 00—98 00
Grafton county.
Bristol, A friend of Missions, 20; "Bristol, N. H.," 10; Cong. ch. and so. 12; 42 00
Haverhill, Cong. ch. and so. 41 20—83 20
Hillsboro co. Conf. of Ch's. George Swain, Tr.
Amherst, Cong. ch. and so. 21 63
Hollis, Mrs. Sally Jewett, 20 00
Nashua, 1st Cong. ch. and so. 369 53
Pelham, a friend, 10; Mrs. H. C. Wyman, 25; 35 00
Temple, a friend, 1 00—447 16
Merrimac co. Aux. Society,
Concord, 1st Cong. ch. and so. 18 00
Loudon, Jabez W. Gilman, 20 00
Salisbury, a friend, 1 00
Suncook, Mrs. E. G. Green, 10 00
West Concord, Cong. ch. and so. 15 30—64 30
Rockingham county.
East Derry, 1st Cong. ch. and so. 31 28
Epping, Cong. ch. and so. 45 17
Londonderry, Jefferson Caldwell, 10 00
Raymond, Mrs. J. T. Dudley, 64—87 09
Strafford county.
Gilmanton Iron Works, Moses P. Page, 2,500 00
Meredith Village, Cong. ch. and so. 8 00
Wakefield, Cong. ch. and so. 25 00—2,533 00
3,312 75
Legacies. — Antrim, Mary Nesmith, by W. R. Cochrane, 50 00
3,362 75

VERMONT.

Addison county, Amos Wilcox, Tr.
Bristol, Rev. Stillman Morgan, 2 00
Ripton, Cong. ch. and so. 20 00
Vergennes, Cong. ch. and so. 46 50—68 50
Caledonia co. Conf. of Ch's. I. A. Lenox, Mrs. Emily Washburn, 10 00
North Adams, Cong. ch. and so. 33 26
Pittsfield, South Cong. ch. and so. m. c. 77 49
Sheffield, Cong. ch. and so., monthly collection, 6 60
Stockbridge, Cong. ch. and so. 160 00—299 60
Bristol county.
Fall River, Cent. ch. and so. (of wh. Nathan Durfee, to const. M. T. Bennett, Jr., and Mrs. Anna Bennett, H. M., also Mrs. Mary A. Remington, to const Mary W. Remington, H. M.), 1,936.20; F. W. Macomber, for support of Wong Wan Choong, North China, 47.30; a friend, 20; 2,003 50
New Bedford, 1st Cong. ch. and so. 50 00
Raynham, a friend, 5 00
Somerset, S. B. Dyar, 10 00—2,068 50
Brookfield Asso'n. William Hyde, Tr.
Barre, Cong. ch. and so. 57 70
North Brookfield, 1st Cong. ch. and so., to const. Henry G. Stoddard, H. M. 100 00
Southbridge, S. M. Lane, 100 00
Ware, Orrin Sage, 500 00
West Warren, Cong. ch. and s. s. 20 00—777 70
Essex county.
Lawrence, Lawrence st. Cong. ch. and so., to const. N. W. Harmon, H. M., 200; Mrs. L. H. Barnard, 5; 205 00
North Andover, Cong. ch. and so. 30; a friend, 20; 50 00
Salem, Crombie st. Cong. ch. and so. 200 00—455 00
Essex co. North.
Bradford, Mr. and Mrs. Warren Ordway, to const. Miss Mary C. Tompkins, H. M. 100 00
Haverhill, A. M. S. 5 00
Ipswich, a friend, 15 00
Newbury, 1st Cong. ch. and so., to const. Rev. Omar W. Folsom, H. M., 112.80; Two friends, 22; 134 80
Newburyport, Belleville, Cong. ch.

Westfield, 1st Cong. ch. and so. (of wh. 53.65 for the work of Rev. J. Nee Sima, Japan), 89.05; 2d Cong. ch. and so. 144.51; 233 56
Palmer, 1st Cong. ch. and so. 50; 2d Cong. ch. and so. 18.96; 68 96
Indian Orchard, Cong. ch. and so. 5 75—4,157 74

Hampshire county, Aux. Soc. S. E. Bridgman, Tr.
Amherst, South Cong. ch. and so. 23; Prof. E. S. Snell, 10; 33 00
Chesterfield, Rev. Edward Clarke, 10 00
Easthampton, Payson Cong. ch. and so. 774 93
Hadley, Russell ch. m. c. 16.20; Eliza C. Pasco, to const. Rev. M. K. Pasco, H. M. 50; T. G. Huntington, 5; 71 20
Northampton, 1st ch. 310.92, m. c. 49.49; Edwards ch. 205.27, m. c. 16.25; Nathan Sears, 25; a friend, 25; 631 93
South Hadley, 1st Cong. ch. and so. 74 50
Williamsburgh, Cong. ch. and so. 71 55
Worthington, Mrs. John Adams, 10 00—1,677 11

Middlesex county.
Cambridge, North Avenue Cong. ch. and so. 171 01
Cambridgeport, Prospect st. Cong. ch. and so., in part, 518.27; Pilgrim Cong. ch. and so. 175.38; Chapel ch. and so. m. c. 12.31; 705 96
Carlisle, Cong. ch. and so. 6 40
East Cambridge, Evan. Cong. ch. and so. 96 04
Framingham, Plymouth Cong. ch. and so. 380 00
Lowell, Appleton st. ch. and so. 89 08
Newton, Eliot ch. and so. 474.21; a friend, 279.78; G. S. 200; Miss S. Worcester, 5; 958 99
Saxonville, Edwards Cong. ch. and so. 49 63
Somerville, Franklin st. ch. and so. m. c. 13 50
Southboro, Pilgrim ch. and so. 36.08, m. c. 8.69; 44 77
Memoriam, 1,000; Park st. ch. 1,000, m. c. 18.40; J. A. T. 5; Old South ch. 600; Maverick ch. 150; South Evan. ch. (W. Roxbury), 117.25; Cong. ch., Brighton, 108.40; Central ch. 50; Shawmut ch. 50; Rev. H. B. Hooker, D. D., for the debt, 50; a friend, for the debt, 20; Salem and Mariners' ch., a friend, 5; S., extra, 10; A. W. and L. C. Clapp, 3; Father and mother, 2; a widow's mite (Highlands), 2; a friend, 1; 3,449 84
Chelsea, Cent. Cong. ch. and so. m. c. 66 43—3,515 77

Worcester co. North.
Ashburnham, Rev Chas. Peabody, 10 00
Athol, Cong. ch. and so., 175 00
Gardner, A. Bancroft, 25 00—210 00

Worcester co. Central Asso'n. E. H. Sanford, Tr.
Clinton, 1st Evan. ch. and so. 275 00
Northboro, a friend, 1 00
Worcester, Union ch. m. c. 133.10; Central ch. (special coll.) 120.33; Mrs. A. D. Foster, 100; Mrs. Mary Rice, 50; 403 43—679 43

Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Millbury, 2d Cong. ch. and so. 100 00
Westboro, Cong. ch. and so. 273.25; Mrs. Julia Fisher, with other dona., to const. Mrs. Hattie F. De Forest, H. M., for the work in Western Turkey, 50; 323 25
Whitinsville, a friend, 22 00—445 25
———, Green Hill, 75 21

22,374 28

Legacies.—Beverly, Oliver Trask, by Lavina Trask, Ex'x, 100 00
Coleraine, Miss Rebecca Allen, by William B. McGee, Jr., Ex'r, 200 00
Hadley, Thomas West, add'l, by Parsons West, 50 60
North Cambridge, Mrs. Narcissa L. Carpenter, by Eber Carpenter,

ther, 1,000; Mrs. C. P. Welles, 10; 1,175 00
Plainville, Cong. ch. and so., special coll., 77.60; a friend, 250; 327 60
New Britain, Rev. H. L. Griffin, 25 00
Unionville, Cong. ch. and so. 49 42
West Hartford, Rev. W. N. Morris, 25; a friend, 50; 75 00—1,986 77

Litchfield county. G. C. Woodruff, Tr.
Litchfield, Mrs. Julia F. Noyes, 50 00
Plymouth, George Langdon, 24 58
Thomaston, Cong. ch. and so. 52 29
Torringford, Cong. ch. and so. 137 65
Warren, 1st Eccl. ch. and so. 57 70
Winchester, Cong. ch. and so. 25 00
Wolcottville, Cong. ch. and so. 75 18—422 40

Middlesex county. E. C. Hungerford, Tr.
Chester, Cong. ch. and so. 24 97
Essex, Cong. ch. and so., special coll. 13 40
Middletown, 1st Cong. ch. and so. m. c. 63; J. F. Huber, for Madura, 1; 64 00
Old Saybrook, Cong. ch. and so. 28 56
Portland, 1st Cong. ch. and so. 25 00
Saybrook, 2d Cong. ch. and so. 45 50
Westbrook, Cong. ch. and so., add'l, 14 00—215 43

New Haven county. F. T. Jarman, Agent.
Ansonia, W. Terry, 5 00
East Haven, Cong. ch. and so. 27 00
Madison, Cong. ch. and so. (of wh. 100 from H. B. Washburn, to constitute HIRAM S. WILCOX, H. M.) 151 10
Milford, 1st Cong. ch. and so. m. c. 19 88
New Haven, Yale College ch. 469.82; North ch. 6.25; Friends, 120; Ch. of the Redeemer, E. Atwater, 50; 1st Cong. ch. and so. m. c. 9.50; 655 57
South Britain, Cong. ch. and so. m. c. 8 00
Waterbury, 1st Cong. ch. and so. m. c. 18 46
West Haven, Cong. ch. and so. m. c. 17 00
West Meriden, S. B. Little, to const. F. A. LITTLE, H. M. 100 00—1,002 91

Crown Point, 1st Cong. ch. and so. 75 00
Fentonville, Mrs. Matilda Lewis, 1 00
Franklin, Cong. ch. and so. 25 20
Gouverneur, Friends, by Rev. S. Johnson, 20 00
Moravia, 1st Cong. ch. and so. 15 00
Newark Valley, 1st Cong. ch. and so. 40 28
New Lebanon, S. Churchill, 5 00
New York, (460 ack'd in August Herald as from Ch. of Pilgrims, should have been from Clinton Avenue Ch.). Harlem Cong. ch. and so., to const. B. G. TALBERT, H. M., 118.33; A New Englander, 100; O. Bronson, 100; I. E. Smith, 100; Rev. D. B. Coe, D. D., 50; Rev. Ray Palmer, D. D., 25; Rev. B. N. Martin, D. D., 20; Prof. D. S. Martin, 5; 518 33
Owego, Cong. ch. and so. 26 03
Pekin, Abigail Peck, 5 00
Rome, John B. Jervis, 25 00
Rushville, 1st Cong. ch. and so. 15 53
Sherburne, 1st Cong. ch. and so. 118.40; William Newton, to const. Miss M. L. NEWTON, H. M., 100; Mrs. William Newton, 21; 239 40
Triangle, Cong. ch. and so. 8 60
———, a friend, 5 00
Upper Aquebogue, Cong. ch. and so. 50 00—1,476 83

NEW JERSEY.

Jersey City, 2d Cong. ch. and so. 11 27
Orange, Trinity Cong. ch. and so., to const. SARAH R. ADAMS, H. M. 268 64
Trenton, Fred J. Slade, 50 00—324 91

PENNSYLVANIA.

Philadelphia, Chestnut Hill Presb. ch. and so. 4; H. B. Lincoln, 100; Charles Burnham, to const. L. S. FULLER, H. M., 100; 204 00

MARYLAND.

Baltimore, 1st Cong. ch. and so. 167 34
Frederick City, E. H. Rockwell, 50 00—217 34

Legacies.— Cleveland, Elisha Taylor, by J. W. Taylor, Ex'r, 106 12

997 90

ILLINOIS.

Aurora, 1st Cong. ch. and so.	19 40	
Batavia, Cong. ch. and so.	128 14	
Chesterfield, Cong. ch. and so.	38 00	
Chicago, 1st Cong. ch. and so., to constitute WILLIAM E. CLARKE, H. M., 1,300; New England Cong. ch. and so., in part, 500; Plymouth Cong. ch. and so. 60; W. W. PATTON, D. D., 50;	1,910 00	
Dean's Corners, R. Osgood,	5 00	
Glencoe, Cong. ch. and so.	49 00	
Griggsville, Cong. ch. and so., with other dona., to const. CHARLES KINNEY, H. M.	90 00	
Hudson, Mrs. M. E. Hale,	5 00	
Lafayette, Cong. ch. and so.	3 15	
Lisbon, Cong. ch. and so.	3 00	
Lombard, 1st Cong. ch. and so.	32 75	
Maden, Cong. ch. and so.	80 00	
Marysville, C. T. Morse,	1 00	
Mendota, Cong. ch. and so.	10 00	
Oak Park, Cong. ch. and so. (of wh. extra from S. J. H. 25);	68 59	
Ontario, Cong. ch. and so.	26 95	
Pilot Centre, 1st Cong. ch. and so.	8 00	
Princeton, Cong. ch. and so.	65 00	
Providence, Cong. ch. and so.	10 35	
Rockford, 1st Cong. ch. and so. 36.56; "Anonymous, for one day's work of the Board, in part," 1,251; Junior Middle Class in Female Seminary, for work of Mr. and Mrs. Baird, at Monastir, Turkey, 18; Mrs. John B. Page, 4;	1,309 56	
Roseville, Rev. J. D. Wyckoff, 20; Mrs. F. E. Spencer, 1;	21 00	
Toulon, Cong. ch. and so.	51 35	
Winnebago, Cong. ch. and so.	91 40	4,026 64

MICHIGAN.

Almont, Cong. ch. and so.	20 50	
Detroit, E. W. Wetmore,	25 00	
Grand Blanc, Cong. ch. and so.	25 00	

WISCONSIN.

Bloomington, Rev. Charles Miller, 30; I. T. Bloomington, 5;	35 00	
Genesee, Cong. ch. and so., "Out-station,"	4 00	
Oshkosh, Cong. ch. and so.	52 00	
Shullsburg, Mount Hope Presb. ch.	6 00	
Wauwatosa, Cong. ch. and so.	30 50	127 50

KANSAS.

Council Grove, Cong. ch. and so.	10 00	
Leavenworth, L. A. Stone,	5 00	
Osawatomie, W. A. Sears,	1 00	16 00

NEBRASKA.

Crete, Cong. ch. and so.		20 50

CALIFORNIA.

Grass Valley, Cong. ch. and so.	16 50	
Oakland, 1st Cong. ch. and so. 55; Plymouth Ave. ch. and so. 31.68; Alice Blakeslee's bequest, 3.08;	89 76	
Redwood City, Cong. ch. and so. m. c. coll. 27.31; half-annual coll. 10.65; Pierson Miss'y Society, for work of Rev. I. Pierson, North China, 67.02, to const. J. A. DOUTRICK, H. M.	104 98	
San Francisco, 1st Cong. ch. and so.	400 84	
Santa Cruz, James Taylor,	12 95	625 03

WASHINGTON TERRITORY.

Walla Walla, P. B. Chamberlain, 5; "Seed Corn," 25c.		5 25

CANADA.

Province of Ontario,— Yorkville, Andrew Hamilton,	30 00	
Province of Quebec,— Montreal, Am. Presb. ch. 423.71; Amherst st. Cong. ch. and so. 13.79;		
Judge Torrance, 10.96;	448 46	478 46

FOREIGN LANDS AND MISSIONARY STATIONS.

Sandwich Islands, Hilo, 1st Foreign church,		59 45

MISSION WORK FOR WOMEN.

sociation, for boys' school at Tungcho, 107; Deposit, 1st Presb. s. s. 36; Fentonville, Cong. s. s. 2.27; Sherburne, Cong. s. s., to const. Mrs. Sarah R. Havely, H. M., 124.19; 269 46

District of Columbia. — Washington, Mrs. Anne S. Banfield, 70 00

Ohio. — Springfield, Cong. s. s., for support of Catechist in India, 30; Huntington, Cong. s. s., for Micronesia, 11.54; 41 54

Illinois. — Aurora, New England Cong. s. s. prim. class, 2.50; Chicago, Cong. s. s. 20; Granville, Cong. s. s. 21.38; Princeton, Cong. s. s. 1.50; Roseville, Cong. s. s., for second quarter's salary of student preacher at Foochow, China, 11; Winnebago, Cong. s. s. 8.60; 64 98

Minnesota. — Minneapolis, Plymouth ch. s. s., for a pupil at Samokov, 50; Waseca, Cong. s. s. No. 10, avai s of a Fair, 17 50; 67 50

Iowa. — Osceola, Stephen Baird, for the education of a young man at Samokov, 15; Wentworth, Cong. s. s. 2.80; 17 80

Kansas. — Wabaunsee, Cong. s. s. 5 00

Wisconsin. — Mount Sterling, Fannie's Missionary Fleece, from her "Pet Zulu," 2 00

Sandwich Islands. — Hilo, 1st Foreign s. s. 55 00

$1,342 93

Donations received in July, $48,641 19
Legacies " " " 2,187 86

$50,829 05

Total, from Sept. 1st, 1873, to July 31st, 1874, $351,761 83

FOR WORK IN NOMINALLY CHRISTIAN LANDS.

MAINE.

Bangor, a friend, 2; a friend, 1; 3 00
Machias, a friend, 15 00——18 00

Springfield, 1st Cong. ch. and so. 21.36;
"Unabridged," 750; H. M. 140; 911 36
Tewksbury, Cong. ch. and so. 34 00
Ware, 1st Cong. ch. and so. 12 00
Westford, Cong. ch. and so. 8 81
West Medway, Cong. ch. and so. 29 50
Whitinsville, a friend, 25 00
Yarmouth, 1st Cong. ch. and so. 45 25—2,624 09

RHODE ISLAND.

Providence, Maria Eddy, 25; Pilgrim ch. and so. 2; 27 00

CONNECTICUT.

Ashford, a friend, 5 00
Columbia, Cong. ch. and so. 32 00
East Hartford, Cong. ch. and so. 17 00
New Haven, North ch. 125.24; 1st ch. 131.91; 259 15
North Haven, Cong. ch. and so. m. c. 56 00
North Manchester, $16, credited in August Herald from 2d church, should have been from "a family." 20 00
New London, First Eccl. Society, 200 00
Stamford, Presb. church, 5 00—594 15
Winchester, Cong. ch. and so.

NEW YORK.

Canaan Centre, Pamelia A. Graves, 5 00
Franklin, Cong. ch. and so. 22 00
Haverstraw, Mrs. F. A. Pratt, 3 00
Newark Valley, 1st Cong. ch. and so. 13 43
New York, Rev. B. N. Martin, D. D., 10; ——, 5; 15 00
Penn Yan, "Unfaithful Steward," for Mexico, 20 00
Siloam, Welsh Cong. ch. and so., for Mexico, 12 80
Sherburne, 1st Cong. ch. and so. 25 00—116 23

DISTRICT OF COLUMBIA.

Washington, E. Whittlesey, 10 00

OHIO.

Coolville, M. B. B. 10 00
Tallmadge, Cong. ch. and so. 35.50; Luther Shaw, 10; 45 50——55 50

R. — From "The Land of the Veda."

THE

MISSIONARY HERALD.

VOL. LXX. — OCTOBER 1874. — No. X.

BRAHMINS AT PRAYER.

FROM "THE LAND OF THE VEDA."

[SICKNESS having prevented the engraver from finishing the cut intended for use in this number of the Herald, one is used, by permission, from Butler's "Land of the Veda." The following statements in regard to the Brahmins illustrated by the cut, are from the same work.]

Brahmin is a derivative from Brahm, the Deity, and signifies a Theologist or

a holy stream before a vulgar river, and above all the water of the Ganges. If the Ganges be beyond his reach, he should invoke that holy water, saying, 'O Gunga, hear my prayers! for my sake be included in this small quantity of water, with the other sacred streams.' Then, standing in the water, he must hallow his intended performance by the *inaudible* recitation of certain sacred texts. Next, sipping water and sprinkling some before him, the worshiper throws water eight times on the crown of his head, on the earth, toward the sky; again toward the sky, on the earth, on the crown of his head; and lastly on the ground, to destroy the demons who wage war with the gods. During the performance of this act of ablution he must be reciting these prayers: 'O, waters! since ye afford delight, grant us present happiness and the rapturous sight of the Supreme Being. Like tender mothers, make us here partakers of your most auspicious essence. We become contented with your essence, with which ye satisfy the universe. Waters, grant it to us.' Immediately after this first ablution he should sip water without swallowing it, silently praying. These ceremonies and prayers being concluded, he plunges *thrice* into the water, each time repeating the prescribed expiatory texts.

"He then meditates in the deepest silence. During this moment of intense devotion he is striving to realize that 'Brahma, with four faces and a red complexion, resides in his bosom; Vishnu, with four arms and a black complexion, in his heart; and Shiva, with five faces and a white complexion, in his forehead. To this sublime meditation succeeds a suppression of the breath, which is thus performed: Closing the left nostril with the two longest fingers of his right hand, he draws his breath through the right nostril; and then, closing that nostril likewise with his thumb, he holds his breath, while he internally repeats to him-

"I am responsible for three weekly papers, one in the Armenian language, one in Turkish, printed in Armenian character, and one in Turkish printed in the Greek character. The reason for printing the Turkish in Armenian and Greek characters, is that fully half of the Armenians and Greeks in the Turkish empire do not speak their national languages, but Turkish, writing the same with Armenian and Greek letters.

"Each of our three weeklies contains about the same amount of matter as one full page of the 'Congregationalist'; so that, taking the three together, they would make quite a respectable paper in size. They rarely contain an advertisement, and are printed without the leads which printers use for spacing between the lines, and hence contain as much reading matter as can be put upon the page. About two thirds of the matter is the same in each of the three papers. The first page of each is devoted to brief moral and religious articles, and to discussions pertinent to the evangelical churches and to the people of the land; the second, to educational and general subjects and religious intelligence; the third, to native articles and correspondence; and the fourth to current political news. These papers are the only vehicle we have for the public expression of our views, and for replying to the not infrequent attacks of native journals on ourselves and our work. They are also convenient to native Protestants, for publishing reports of meetings, and for making many important public announcements.

"Almost from the beginning of the Evangelical work in Turkey, both missionaries and the native brethren have felt it important that we should publish a weekly journal. This is evident from the fact that, despite numerous changes and difficulties, the Armenian paper has been published continuously for twenty-one years, the Armeno-Turkish for seventeen years, and the Greco-Turkish

Asia Minor, but into several hundred families which do not attend Protestant services, and which without them would not become familiar with evangelical truth. They go, indeed, into many a town and city where we have no missionary or native agent, and where they are thus the only preachers of the gospel. It is fair to estimate that each paper is read by from three to five persons. Thus I am able to convey each week, to more than 4,000 souls, not only a message of some political, social, and moral value, but the message of the priceless gospel. This I count a great and solemn privilege. It is not, indeed, the *oral* preaching of the gospel, but it has its advantages, and it is, at least, an agency which we cannot afford to disregard, and which, with due labor and prayer, may be made mighty for good. Would that these weekly gospel messengers might secure a share in the prayers of God's people.

"Besides the weekly papers, we publish four illustrated monthlies, for children. Brother Dwight is editor of three of these monthlies, which are issued in the same languages as the weeklies, and Dr. Riggs is editor of the fourth, which is in Bulgarian. The illustrations for these are printed in Cambridge, Mass., but the reading matter is printed in Constantinople. The papers are somewhat larger than the weeklies, and are handsome in appearance. This is but the third year of the publication of the Armenian, Armeno-Turkish, and Greco-Turkish monthlies, and the first year of the Bulgarian monthly. The price is about twenty-five cents a year, and the number of subscribers about 4,000, of whom one half are Bulgarian.

"While Armenians and Greeks manifest much interest in the monthlies, the Bulgarians are really enthusiastic over them, and call for more copies than we can at present supply. These are the first papers ever printed in Turkey for

ntelligence have engaged in editorial work, nor that many of the native journals are mostly filled with bitter personal controversies and abuse.

"The papers published by foreigners are of a much higher character; yet it s not unfair to say, that the only paper of any considerable influence on the government and the general public, is the one English journal of Constantinople, the 'Levant Herald.' Founded about 1855, until three years ago it was n the hands of an able English lawyer, who, in addition to a thorough knowldge of the wants and resources of the country, possessed admirable judgment nd independence. Notwithstanding many suspensions and difficulties of every haracter, he slowly built up and enlarged his paper. His successor is also an ble journalist. He discusses public questions with such suavity, moderation. nd intelligence that he both does good and measurably escapes official censure, while other papers suffer. The paper is no champion of religion, or of our vangelical work, but some of its best correspondents are missionaries, and in ases of persecution it does not hesitate to speak the word of truth and justice. n regard to the recent persecution of the three Christians at Damascus, in reeated letters of its correspondent it has spread the whole truth before the Turkish public. Published in French as well as English, it is read by a large umber of high Turkish officials. We anxiously wait for the day when native rgans of like influence shall appear. Official papers in Turkish are published n nearly all the large cities of the Empire, but they possess no independent haracter.

"I need hardly add, that no discussion of Mohammedanism is allowed in urkey. Environed with financial and political difficulties and dangers, the overnment evidently feels that its very existence depends upon its maintaing its hold upon its fifteen millions of Turkish subjects, who are less than half

shows that the pledge of toleration included Moslem converts to Christianity, and argues that the Christian Powers of Europe should not allow a different interpretation.

"It appears that the Ottoman authorities no longer fear the *preaching* of the gospel, for they are able, by intimidation and persecution, to keep their people away from Protestant religious services. That which they now specially fear, is the spread of the Turkish Scriptures. Hence the attempt of the Turkish authorities, some months ago, to seize all the Turkish Scriptures in the Bible House at Constantinople. Hence the recent intimation of the Grand Vizier to the American Minister that the Government intends to forbid the circulation in the Ottoman dominions of the Bible in Turkish. Hence, also, on our recent application to the Government for permission to begin the printing of the revised Turkish Scriptures, they forbade the printer undertaking the work without permission, and gave no assurance that the permission would be granted.

"We are not greatly concerned respecting the issue of this conflict. It is altogether too late for the Turks to ignore the permissions and pledges of the past, or to fly in the face of the public sentiment of the Christian world. Weak in its social, financial, and military position, even now the Turkish empire is held together only by the permission and support of Europe, and it is clearly impossible that the Christian Powers of Europe and America will permit the era of intolerance and fanaticism to revive in this land. The Turks need to learn that neither the missionary nor the Bible is the enemy of their country, that the Christian Turk is as loyal as the Moslem Turk, and that the stability of their government really depends, not upon the maintenance of Islam, but upon their willingness to embrace the principles of a Christian civilization. At

MISSIONS OF THE BOARD.

Western Mexico.

LAST MONTHS OF MR. STEPHENS' WORK.

SINCE the murder of Mr. Stephens very little intelligence has been received from the field in which he was laboring with so much encouragement. On this account readers will be the more glad to see a letter recently received from Mrs. Watkins, who wrote for her husband. The letter is dated "Guadalajara, July 3," but reached the Missionary Rooms August 18, too late for the September Herald. She says: —

"You desired that I should forward you an account of the work of the last two months of Mr. Stephens' life at Ahualulco. So far as I have been able to learn, the particulars are as follows: —

"The day and evening schools of which he had written you were in a flourishing condition, steadily on the increase in numbers and influence. This was also the case with the congregations which attended divine service under his ministration. The people had learned to times, in company with others who were present, in Spanish, 'I am traveling, yes, to heaven I am going.' Sooner, by far than he expected, did he enter the heavenly port, where he is enjoying the bliss prepared for him. May his mantle rest upon us his survivors!"

PRESENT STATE OF THE WORK.

"Our work has recommenced, after being almost overthrown by the events of the past few months, but it will take a long time to regain what we have lost. The people have been intimidated, and although hundreds are in sympathy with us, yet, as it is reported that the list of all who come to our house is in the archbishop's palace, many do not come, as of old, to visit us, or to our meetings, while others visit us but dare not come to our evening services.

"Yet, on the other hand, our Bibles and books are selling well these last two months, which is a source of great encouragement to us. Our school is yet small, but we have a promise of several

who for three or four days thoroughly blockaded us on the land side. The city was thrown into the greatest agitation; business was in considerable measure suspended; money and valuables were removed to steamers in the harbor, on which, also, some families took refuge; and two or three families, friends of ours, sought shelter with us, under the fancied protection of our American flag. The citizens were called to arms, barricades were hastily constructed on the most exposed streets, and all the preparations made for serious work. We escaped, however, with nothing more than the alarm, but for months the din of war rung in our ears. The bugle-call, at all times of day and night; the drilling of the volunteers; soldiers billeted in our houses; wounded and dying soldiers from the battle fields, borne continually through our streets, brought in by steamers; the extemporizing of hospitals; the calls for lint and bandages and hospital supplies; and, finally, the great battles that raised the siege of Bilbao, and the jubilee, the bell-ringing, the rocket firing, and cannon booming that followed, will ever make the last six months memorable in our

too much weight to this cause. The indifference, dullness, and stupidity of the people in spiritual things, are the chief obstacles in the way of our winning souls to Christ. The curiosity that for several months brought scores and hundreds to the meetings has died away."

OPPOSITION.

"There have been of late unpleasant demonstrations, such as we have not before experienced. For several successive weeks our meetings have been much disturbed by stones thrown through the windows. A few evenings ago, while we were singing a hymn, two or three stones, each as large as a man's fist, came crashing through as many window-panes, sending the glass in showers over our little company, and falling heavily on the floor beyond where we sat. Several times, during both day and evening services, stones of smaller size have made the glass fly from the windows in the midst of the preaching. These annoyances have tried seriously the timid of our little congregation.

"Last January, a letter was received by the landlord of the chapel, threatening to burn down the building if we

selves for preaching the Gospel. There is a middle-aged man who we hope will one day enter the work.

"We have to lament the irregularity of attendance on our week-day evening meeting, of the greater part of the congregation. There are two or three men, four or five women, and three or four lads who come regularly — the rest do not. I am inclined, however, to judge these poor people leniently. They work from an early hour until nearly dark, and during the long summer days, very few of them can leave their work, go home and get their supper, and reach the meeting earlier than from a quarter to half past nine o'clock, the result being that they generally do not come, or that when they do, they come without supper, as we have not thought it best to set the hour for meeting later than half past eight o'clock."

PLEASANT INCIDENTS.

"With all our disappointments, however, we have had our pleasant incidents and our encouragements. We were surprised on Christmas day, by finding screens placed in the windows of a house being built near us, on which were printed, in He said he could not allow it to continue, as he was responsible for the spiritual care of the men. These were rather inclined to sneer at his sudden solicitude for their spiritual welfare, but we had no alternative but to stop. We were surprised at the readiness with which the men bought the books.[1]

"In our more direct missionary work we have been exempt, the past nine months, from serious troubles experienced by some of our brethren in other parts of Spain. In San Fernando, near Cadiz, the alcalde has not permitted the opening of a building arranged at considerable cost for a chapel. At Linares the evangelical congregation has not been allowed, for several months, to meet in its accustomed place of worship. Our meetings have not been disturbed by the authorities, and though the day of large (but fluctuating) congregations, and of stirring incidents has passed, we are thankful that we have been permitted to continue a steady, unobtrusive work. The results are not striking, but we think that we ought to rejoice in the conversion of even five or six of our congregation. In about this number we think we see the

us the kindness of the Providence that prevented us from selecting it as our first station. But it is now open; quiet and prosperity are again returning to it, though the community is still unsettled and agitated; and in some respects this may be a specially favorable time to commence work there. The fact that the people are smarting under the calamities brought upon them by the clerical party, and that, during the course of this war, they have seen such heartlessness and cruelty, and such utter disregard of the common people, on the part of priests, will make them, probably, none the less ready to listen to the preaching of the gospel of peace and of good will to men. The province of which Bilbao is the capital is a hot-bed of Carlism, but the city is liberal, as its attitude during this war shows; and we might hope for the protection of the authorities, and the certainly not hostile feeling of a considerable portion of the population. No one has ever yet preached the gospel there! La Coruña, the capital of Galacia, and an important point from which to conduct missionary operations throughout that in-

bruck, in the Tyrol, plans with reference to a book-store, etc. A report of that station, written early in June, states: "The store has now been in operation six weeks. In the window we have beautifully colored Scripture prints, illustrated texts, open Bibles, in various languages, and attractive books, which have been continually making their silent appeal to the hundreds of passers-by. Miss R—— has distributed for us, through her periodicals, the Van Ess tract on the importance of reading the Bible, into a thousand families. She has also circulated, in the same manner, the catalogue of our Bibles and other books, and has sold no inconsiderable number of Bibles and Testaments, as well as other works. In addition to the Bibles and books put into circulation through the store, four small circulating libraries, of about twenty volumes each, have been placed in the hands of interested persons in adjoining villages, and six others will be sent as soon as the books are at hand. They are to be loaned and reloaned until thoroughly read in the neighborhood where they are placed."

"Our plans for the immediate future include the largest development possible

he is well informed in the Bible, and he is thoroughly in earnest in his desire to serve the Master. The first day he sold six Bibles and eight Testaments. He writes, 'The Scriptures sell best of all.' The other books and tracts consigned to him are selected with special care. It is our rule to read beforehand what we thus place in circulation, and choose only the best. Some of these books are quite attractive, one might suppose they would sell better than the Bible, and it is very gratifying that the people choose first the Word of God. Some have long desired to have a copy of his truth; curiosity prompts others. The Bible is a new book to them; they have never seen it before, and want to know what there is in it that leads the priests to forbid their having it.

OPPOSERS.

"To others, however, it is a great offense that there is really in the Tyrol a Bible-store, and that the fact, and the low prices of the book, are advertised in the papers. In a hotel in one of the valleys, several of the leading men denounced the whole thing in severe language, declaring that the common people ought not to have

The books are read with interest and will do much good. No set is complete without Bible and Testament. The remark of one person to me, — 'We are not encouraged to read, and the priests from the pulpit disapprove our taking any paper,' finds good illustration in the village where it was uttered. The letters of four thousand people are there distributed, yet only twelve papers, counting everything, are taken. As there are four priests and several officials in that village, it is not difficult to compute the amount of reading done by the people. Another person speaking of the confessional, said, — 'I confess to the priest not because it meets my approval, but *because I must.* We are under the hands of the priests and can't help ourselves.' The time of persecution here, less than forty years ago, is still fresh in mind, and many of the people do not realize that a day of greater liberty has dawned. One of the relics of persecution, called upon by Mr. Duff, I had the pleasure of visiting. It was worth a journey there to see the happiness expressed in his face as we spoke together of the Bible and its precious promises.

"It is easy to find in the Tyrol those who

"The rooms for which we have waited so long will be ready for us in a few weeks. We shall then conduct, if the Lord will, a German service every Sabbath; but the number who will attend such a service will at first be quite small. We have to contend with bigotry, superstition, unbelief, fear on the part of some, and pride on the part of others. A few days ago a gentleman inquired, in a very indignant manner, of a friend of ours, 'Are we heathen, that America should send us missionaries?'"

BRÜNN.

Mr. Schauffler removed to Brünn, in Moravia, early in April. He soon found, in the midst of almost universal spiritual death, some friends ready to aid in the work, meeting, especially, a warm welcome from two believing pastors near the city; and felt sure that he had been led to "a most needy but promising field for missionary labor." On the 20th of July he wrote: "We are beginning to have our hands (and hearts, too,) full of work. The Sunday evening meeting grows; two or three souls (Catholics) seem to be really seeking the truth; the colporter the male missionary force, native and foreign, has been increased three fold (from 3 to 9), and the whole force, male and female, nearly three fold (from 6 to 17). The one post of observation is empty, but instead of that, we occupy six stations and out-stations, centers of work for large districts. The season of quiet preparation is past; and, led by the Master, we have entered on that active service for which we have been praying, and toward which we have been looking with intense interest, ever since we set foot on Austrian soil.

"As we look back over the past year, the one thought that most deeply impresses us is that *God is working in this land.* It is he that has enabled the friends of the Bible cause to scatter his word so widely among this people; it is he who has made unbelievers do the gospel unwilling service by fighting the battle of religious liberty against the pretensions of the Papacy; it it he who has given us enlargement, and help, and promise of success, on every side; it is he who is marshalling his spiritual forces on a plan far grander than that of any human organization; it is he who is pre-

truth; and at Yamboul, and other places, encouraging progress, while something has been accomplished in the way of touring, and by Bible work among women. In closing the report Mr. House notices the following particulars as of special interest: —

"1. The people are *thinking*. There never, perhaps, has been a time when there was greater need of the sowing of the gospel seed. The Bulgarians are not at rest. On every hand, in our portion of the field, there are evidences of an unsettled state of mind. Many of the more intelligent seem to be persuaded of the errors of their church, but they cling to it as the only bond of union among their people. Reading-rooms and lyceums are being established in the larger cities and towns, and on the Sabbath many of the young men are gathered together for the purpose of discussing various questions. In many places these reading-rooms, etc., may be established for the express purpose of drawing away the young men from the hearing of the truth, yet they furnish us with one important fact — the people are not utterly stagnant. Thought and agitation are abroad in the land.

"5. Romanism seems to be addressing itself anew to the work of leading the people into the fold of the Papal hierarchy. In certain villages between Yamboul and Adrianople it has already made considerable progress. The Bulgarian bishop who has lately gone over to Romanism, has been in that district seeking to draw the people after him; and an address to the people, clothed in the most inviting language, is being circulated among the villages.

"Thus you see we do not underrate the obstacles to our work. They are great, and judging after the manner of this world, they undoubtedly seem insurmountable; but to servants of our divine Lord and Master no difficulties should seem too great to be overcome. And in our case, we must place over against all obstacles many, very many, encouragements, — many signs of progress, — so that, in truth, we look upon our field with great hopefulness. The progress in the work at our various out-stations does not seem small in our eyes. The awakening among the people; the agitation and commotion which are observed on every side; the increase of schools; all these things are,

with the Woman's Board of Missions have undertaken to secure an endowment, Dr. Wood wrote, August 7: —

"The examination of the 'Home' school occurred on the 16th and 17th of July. A large company of friends of the pupils and other persons came together at one o'clock, P. M., on each of those days. The examinations in Arithmetic, Algebra, Geography, History, and in other branches of study, including the Holy Scriptures, were thorough and eminently satisfactory. Exercises in reading and writing Armenian and English, drawing on the blackboard, singing by note with beating of time, calisthenics, etc., were witnessed with great interest. The bearing of the girls was modest, yet self-possessed and dignified, and the impression made was all that we could desire.

"The perfection of drill was a theme of admiring comment. Since the close of the term we have heard, in several cases, of an intention, on the part of parents, to send their daughters at the opening of the next term. The school is becoming more widely known, and as it is known, its advantages for the formation of char-

sponsible for a few scholarships at $110 each, in gold; and allow these to be used to assist as large a number as possible, on the plan of exacting from each pupil something according to their ability to give?

"The prospect of a permanent location and a suitable building, which we are now enabled to report to you, gives us great joy. We pray earnestly that no withholding of means because of the financial embarrassment in America may delay our going forward. With deep sympathy for those who have suffered losses, and are perplexed by the state of things in our native land, we pray God, and plead with our Christian supporters, that the work of the Lord here may escape the disaster of want of funds, essential to its furtherance."

CONTINUED PROGRESS AT TALAS, NEAR CESAREA.

Mr. Bartlett, of the Cesarea station (370 miles east-southeast of Constantinople), wrote July 16: —

"On reading, in the last 'Herald,' a communication from my associate, Mr. Farnsworth, in regard to Talas, our place

bers had been received to the church and were witnessing a good confession. The prejudice and open opposition which had been so often manifested from the first, and especially in connection with the new building, seemed to have died away, and a very marked change was visible throughout the community.

"Two months more have now past, and we are still happy to report a steady and constant progress. The Sabbath congregation now numbers, on an average, about 300, including a goodly number of prominent, influential men. The weekly prayer-meeting, held in the school-room on Wednesday evening, is also well attended, averaging about 60, nearly or quite as many as the number of adults in the Sabbath congregation one year ago. The Sabbath-school has recently been reorganized, and now numbers about 200 pupils, arranged in seventeen classes, and is made the second of the two public religious exercises of the day, the sermon being in the morning. The weekly female prayer-meeting is also a feature of much interest, and evinces a growing attention to the truth among the women of the place. The number who attend va-

hope and praise. In the day-school, Greek and Armenian teachers coöperate in plans and efforts for the instruction of Greek and Armenian pupils pursuing the same studies and subject to the same rules of discipline. This is something *entirely new* in Turkey, and is already producing a marked influence upon the community at large. These schools are the means of enlightenment in many homes, for the hymns and Scripture lessons learned in school are sung and repeated at home, and the monthly pictorial child's paper finds its way into more than a hundred families every month. The pupils of the day-school are all required to attend the Sunday-school, and also the Sabbath morning religious services, this condition being clearly stated when they enter the school. Profanity and falsehood, which are almost universal among the children, as well as among adults, are strictly forbidden, and moral and religious instruction is freely imparted.

"It should not be forgotten that whatever of good fruit appears in Talas is the result of a cultivation of only six years, and in view of this fact we are constrained to exclaim, 'What hath God wrought!'

count its scores if not hundreds of victims at our very doors, even as it already counts its thousands within one hundred miles of our quiet home."

Central Turkey Mission.

Mr. Crane, who recently returned to Turkey, to render assistance for a time, in the pressing need of the Central Turkey mission, wrote from Aintab July 6th. He reports an improved state of religious feeling in the churches there. A young men's praying circle had been formed in each church, well attended; similar meetings had been started among young unmarried ladies, and also among married women and men; new and promising arrangements were made for Sabbath-school teachers' meetings, — the Sabbath-schools embracing classes of all ages, with an attendance fully as large as that on the regular Sabbath services, and sometimes larger; and four candidates had just been examined for admission to the church. Respecting the need of a larger mis-

man is not equal to the burden of duties devolving on this station. There ought to be three here, one to be constantly 'stationed on the saddle,' so as to have one visiting the out-stations all the time. The churches, I am persuaded, are not aware of the extent of the field, and the many duties falling to missionaries at the several stations. And from its central position, as well as from the strong hold which evangelical truth has taken upon the minds of the people here, Aintab must for years to come be an important station. True, the churches are self-supporting here in the city, and each is ministered to by its own pastor; but missionary encouragement, counsel, and coöperation are very important, and must needs be so for some time to come.

"And the accumulation of cares upon the missionaries here and at the other stations, renders it almost impossible for one to assume the labors of another without danger of being borne down. Hence, when one fails in health, his failure is likely to be the signal for the failure of those who assume his burden in addition to their own. Human strength will not suffice to meet the strain on mind and

years pass by with no reinforcements, and with the failure of those who have long borne the burden and heat of the day, and the opportunity now so favorably open to evangelical influence in all this region will have gone. The Lord of the harvest hasten the laborers into his harvest."

One new missionary, with his wife, sailed for this field August 15, and another is expected to sail soon.

Eastern Turkey Mission.

GIRLS' SCHOOL AT BITLIS — RELIGIOUS INTEREST.

Miss M. A. C. Ely wrote on the 1st of July, when absent from Bitlis, reporting a very pleasant state of religious feeling in the girls' school at that station. She says: "I rejoice to tell you, that during the last few months we have had blessed tokens of the presence of the Holy Spirit in our school. In the latter part of February an awakening began, of such power and extent as to put our weak faith to shame, and lead us to exclaim, 'It is of the Lord.' We felt that preparatory work ought, without delay, to accept his perfect salvation.

"It is impossible to describe our joy in seeing first one and then another lay hold of hope, and exclaim: 'I do believe that God has forgiven my sins for Jesus' sake.' These words were uttered only after long seasons of self-examination and prayer, and after many conversations with us and the Bitlis church. To speak of individual cases would render this report too long.

"From letters to-day received, we are glad to learn that great seriousness and an earnest spirit of prayer continue. Mr. Knapp writes: 'Seven are to be received to our church next Sabbath, including *four* of your pupils.'

"In closing, permit me to renew the request, so often made, for prayer. We need great wisdom and patience to instruct these dear girls, and they need much grace to enable them to lead holy, useful lives. As the friends of missions hear of answers to prayer, we trust they will be greatly encouraged, and ask for yet greater things, remembering the words, 'Ask and ye shall receive, that your joy may be full.'"

went out again, as in the morning, to address the heathen; in the evening we assembled in the church, to listen to addresses; the aim being to reach the Christian community, and as many of the heathen as could be persuaded to attend the meetings. During the time we were at Pulney I visited nearly all the villages in which we have congregations, and saw many of the native Christians. One of the subjects discussed in our daily meetings was the immediate conversion of the people. The discussion was earnest and very profitable. The impression left was, that with earnest prayer and faithful labor, we may expect immediate results in the conversion of souls. The congregations connected with Pulney station are mostly small, but they afford excellent openings for labor, and I took special pains to enlist all calling themselves Christians in an evangelistic work among the people in their respective villages. While I was there twenty were enlisted, and since that six more have begun to go out on Sabbath afternoons. Your brief letter to me, in which you allude to this subject, came to hand while we were at Pulney, and did good service. The cate-

of the Ceylon mission, and the beginnings of the boarding-school for girls at Oodooville. They have been familiar with the history of that school, and will not be surprised that the fiftieth anniversary of its opening was an occasion of much interest. Mr. Hastings has sent an account of the gathering and exercises of that occasion, but for the sake of younger readers it may be well to give, in introducing his account, some passages from Mr. Howland's historical sketch, read at the gathering: —

"When we look back fifty years, and contrast the past with the present, we cannot but feel that 'the Lord hath done great things for us.' In no respect is the progress more remarkable than in the education and consequent elevation of females. When we see companies of fifty or sixty girls coming to the appointed examinations of candidates for a new class, nearly all of them well qualified, attended by their fathers or brothers to urge their suit, and many ready to pay a part, and some the whole of their expenses, it is difficult to realize that only about fifty years ago but two or three females could be found in all Jaffna who could read, and that none of the parents were then

was similar to this; and in 1824 (fifty years ago) it was thought best to gather the girls studying under the care of the missionary ladies at the different stations into a central school here at Oodooville. There were twenty-nine girls in that first class.

"The number of pupils was gradually increased to fifty, and seventy-five, and in 1838 there were one hundred in the school. . . . . The whole number of pupils admitted from the beginning, in 1824, up to the present year, is 532, of whom 385 are known as still living, — most of them Christian mothers, scattered over the land, and inculcating upon their children the precious instruction they received here. . . . .

"The religious history of the school is written more vividly in the hearts of the pupils than pen or tongue can portray. Those prayer-rooms are witnesses to the fervent supplications which have gone up from that hallowed place. From the first, the very act of becoming a member of the school has seemed to be attended, in many cases, with the expectation of becoming a Christian. In looking over the church records, we find that in the next January after the school was opened [illegible] filled. The husbands and fathers of many of the former pupils were present, seated at the farther end of the church, while the women and children, closely seated on mats, filled the greater part of the space in front.

"After singing, the reading of the 103d Psalm, and prayer, Rev. W. W. Howland gave an interesting history of the school from its commencement. Mr. Nathaniel Niles, formerly a preacher in our mission, and for many years a teacher in the school (now connected with the Wesleyan mission), gave some reminiscences of former times, in his peculiarly happy manner, and addresses were made by Mr. Page, the present head-teacher, and Mr. Arnold, the Editor of the 'Morning Star,' who was for many years a teacher in the school. These addresses were listened to with much interest; the exercises were enlivened by singing two lyrics composed for the occasion, and several hymns; and then followed short speeches from others, — Pastor Hunt, a native minister of the Church Mission, and a lawyer from Jaffna. The wives of these speakers were all educated in the school.

"By this time the interest had reached

school, who took from his finger a large gold ring and gave it as a pledge for £1 ($5), and a teacher in the female boarding-school, who gave his wife's gold necklace as a pledge for the same amount. Another teacher in the college called upon his wife to offer some article of her jewelry as a pledge, and she quickly responded by passing up a pair of valuable ear-rings. Another teacher of the boarding-school, on behalf of his wife, handed in a necklace as a pledge for $2.50. A former pupil pledged a gold head ornament, and her sister a valuable finger-ring. Two other old pupils sent up ear-rings, another a finger-ring, and still another a necklace, as a pledge for £7 ($35); and finally, a gentleman took a gold ring from his finger and handed it in, to be sold, and the avails given to the endowment fund. If the meeting had been continued, others, no doubt, would have caught the spirit and sent in their offerings, but we had been sitting from eleven o'clock, A. M., to three o'clock, P. M., and it was thought best to close the meeting.

"Before closing, an address, prepared 'in behalf of the graduates and students,' bountifully provided, and to spend an hour or two in social enjoyment.

"We cannot but hope that the interest manifested on this occasion is an earnest of good things to come, and that in due time we shall have an endowed institution for the girls, as well as a college for the boys. We should not, however, expect too much from the interest awakened on this occasion. In this country, all enterprises of this kind move very slowly. Many of the native Christians begin to feel that they ought to make their institutions their own, but their means are very limited, and they can give but little at present."

THE JAFFNA COLLEGE.

At the close of the letter from which this account of the Jubilee is taken, Mr. Hastings refers to the Jaffna College, and says: —

"Our College closed its second year on the 10th instant, with a public examination. There was a good attendance of educated natives, several of whom publicly expressed their great satisfaction with the progress made by the pupils. The third year commences on the 2d of

into Japanese. "The final leave-taking at Kobe," he says, "was trying to us, and apparently not a little so to many of our Japanese friends. We left at a most interesting stage in the history of the church and the mission."

Mr. Davis reports (June 1) the addition of four to the church at Kobe, making fourteen members. He writes: "Of these fourteen nine are men, and five women. Of the nine men, eight wish to preach the gospel. They begin now, as they have opportunity, but they desire to be trained for the work. We are beginning on the plan of giving no pecuniary aid from the mission treasury except when an equivalent is rendered in some kind of service; but we shall encourage each church to assist its own members in their preparation for the ministry, so far as they need assistance.

"The work is pressing upon us in every direction. Miss Dudley has just spent twelve days in Sanda, with one of the Christian women from our Kobe church. The interest there among the women is wonderful. The last two evenings, over one hundred came out to listen to the truth, most of them women. And this, great interest. Mr. Tyler wrote, June 11: "The meeting was an exceedingly interesting one. The Lord was present in our midst. A deep *spiritual* tone pervaded all our exercises, and we felt it 'good to be here.' Some of the brethren and sisters had to come a long distance, at great expense and personal inconvenience, but all expressed themselves *paid* for the trouble. The house was made as *elastic* as possible, and all were comfortably provided for. Two Congregational ministers from D'Urban, staunch friends of the mission, favored us with their presence a portion of the time, and took part in discussing subjects of general interest, such as the native marriage law, the *selling* of daughters and sisters by church-members, establishing a new mission in regions beyond our borders, etc. Every morning we had a prayer-meeting before entering upon our regular business; but the Sabbath was the high day in this our feast. Two sermons were preached, one to the large congregation of Zulus, seated under the syringa-trees near the mission house, and one to the brethren and sisters. The sacrament was administered in both languages, Zulu and English. In the

Meeting of our mission has been held at Umsunduzi. The first was, if I remember correctly, in 1850. At that time we had the pioneers of the Zulu mission present, — Fathers A. Grout, Lindley, Adams, Bryant, McKinny, L. Grout, and Marsh. Some of these have gone to their rest, and some are in their native land. What changes have taken place in our mission since that time! I well remember at *that* meeting such questions as these were debated, — 'How can we persuade parents to let us teach their children?' 'How can we find access to certain localities?' etc. *Now* the points are pressing upon us, — How can we find the teachers to respond to the call, 'Come and teach us?' How can we supply those interesting fields which are opened for us by God's providence? Then, if one of us had said that before 1873 some of our Zulu converts would be ordained pastors, he might have been pronounced almost insane. Lo, what hath God wrought! One must be fearfully blind not to see that great and glorious results have attended the preaching of the gospel among this people.

"But while grateful for what our eyes are permitted to see, we will not ignore the fact that much land yet remaineth to be possessed. If God should be pleased to pour out his Spirit on this mission, and revive our churches as he has so many at home during the past few months, may we not hope that a spirit of *self-denial* will be awakened in the hearts of our Zulu Christians that will lead them to make greater effort to carry the gospel among the kraals in the remote parts of our field, and to the destitute tribes beyond our borders? This we long to see. Will not our Christian friends in America pray earnestly that we may see it soon?"

MISCELLANY.

ters right and *alive* on this subject, and they will preach, and pray, and talk, and act about it, and the people will catch the holy fire; Christ's altar will be loaded with gifts; mighty prayers will go up from Christian closets; godly women will exchange their 'pearls and costly array' for simple apparel, that the 'fine white linen of the saints' may adorn their pagan sisters. Then the Lord Jesus will no longer be ashamed of us; yea, his angels will begin to sing and shout over an evangelized world!

"Yes, drill the *officers!* What would the Union armies have done but for the 'West Point' drill? Set the *ministry* on fire, and the churches will soon be in a blaze, and the world will 'follow suit.' Preach to the *preachers*, and may God help you; for the world is perishing of ungodliness, and the church is *asleep!*"

The above is from one who has a right to speak, not only by reason of interest and sacrifice for the cause, but by reason of gifts consecrated to Christ. This picture has its counterpart, I am happy to say, in comparatively *few* of our churches and ministers, but it is fearfully faithful

of God has been specially manifested in the Borsud districts, in the quiet turning in the hearts of many from serving idols to the worship of the only living and true God."

—— The "India Evangelical Review" states: "Christians in India have, for a considerable time past, been familiar with ritualism; but a new movement has just been started in Bombay, which promises to go a little beyond anything — short of Popery itself — which has yet been seen in this country. We refer to the recent establishment of 'St. John's Mission' in that city, under the auspices of the Bishop of Bombay, and carried on by two 'Fathers,' as they style themselves, of the 'Order of St. John the Evangelist.' It is not sufficient to say of this mission that it is High Church; it is considerably more than that."

—— The "Lovedale Institution," of the Free Church of Scotland, in South Africa, has been favored recently with such a season of religious interest as it has never known before. One of the instructors writes: "A work of a different kind from teaching has been going on here

says: "Myah Sah Powkway is the son of a Karen preacher, and has been educated in this country, in the Hamilton and Crozier theological schools, being graduated with the last class of Crozier. He has won an excellent name as a Christian and a scholar, and gives promise of great effectiveness in his ministry among his own countrymen."

—— Letters from Persia announce the death, at the age of 70, of Mar Yohanan, the Nestorian Bishop who visited this country many years ago, with Mr. Perkins. He was one of the first among the Nestorians to welcome and assist the missionaries when they went to Persia, and was most prominent in encouraging Miss Fiske to start the boarding-school for girls, saying to her, "You get ready, and I find girls"; and actually leading up by the hand, and putting in her charge, the first two girls who were induced to enter the school as boarders.

DEPARTURES.

Rev. Robert A. Hume, son of Mr. now agent of the American Bible Society, at Constantinople. Miss Bliss was about seventeen years of age, "truly a lamb of Christ's flock," and "very dear to all" the missionary circle.

At Barre, Mass., suddenly, on Sabbath afternoon, August 23, Rev. William A. Benton, formerly missionary of the American Board in Syria, aged 56.

At Lapwai, Idaho, August 3, Rev. Henry H. Spalding, the devoted and venerated missionary to the Indians of the far West, aged 70. A correspondent has furnished an obituary notice for the "New York Evangelist," which, with few changes, will be given here: —

"Mr. Spalding was born in 1804, in Bath, Steuben County, New York; was graduated from Western Reserve College; studied theology at Lane Seminary; and in 1836 was, by the A. B. C. F. M., appointed missionary to the Nez Perces Indians. In company with Dr. and Mrs. Whitman and Mrs. Spalding, — the first white women to cross the Continent, — he came to this field of labor. In November, 1847, occurred the ever memorable Whitman massacre, for which, as for

living — has, in the last three years, baptized and received into the church of God so many converts as Father Spalding. Of the Nez Perces and Spokans, over nine hundred have in that time been added by him to the church.

"He has prepared, and given to this people, a translation of the Gospel by Matthew, and a small collection of Nez Perces hymns. He had, also, far advanced, a translation of the Book of Acts. Such works will follow him while he sleeps in death.

"Conscious up to the last hour of life, he looked forward to death with fortitude and hope. The last words I heard him utter were, 'Precious Jesus, — Jesus only.' Thus peacefully, and apparently without pain, he passed through death to life."

DONATIONS RECEIVED IN AUGUST.

MAINE.

Aroostook county.		
Lincoln, a friend,		2 00
Cumberland county.		
Falmouth, 2d Cong. ch. and so.	17 00	
Freeport, Cong. ch. and so.	28 50	
Gorham, Cong. ch. and so., double contribution,	21 00	
Lewiston, Pine st. Cong. ch. and so.	77 00	
New Gloucester, A. C. M. Foxcroft,	25 00	
Oak Hill, Cong. ch. and so.	16 00	
Portland, Plymouth ch. and so. (of wh. from C. S. D. Griffin, 50; Edward Gould, 100), to const. Rev. C. F. Dole, W. E. Gould, A. J. Merrill, H. M.'s, 251.30; 2d Cong. ch. and so. (of wh. W. W. Thomas, 100, to const. E. C. Jordan, H. M.), 156; St. Lawrence st. ch. 45;	452 30	
South Freeport, Cong. ch. and so.	37 80	
Yarmouth, Cent. Cong. ch. and so.		
Union Conf. of Churches.		
Hiram, Two friends,	10 00	
South Bridgton, Cong. ch. and so.	21 00	
Waterford, Cong. ch. and so. 21.30; Rev. J. Douglass and family, 19;	40 30	71 30
Waldo county.		
Belfast, 1st Cong. ch. and so.	36 00	
Searsport, 1st Cong. ch. and so.	28 28	64 28
Washington county.		
East Machias, Cong. ch. and so. (with other dons.), to const. Rev. J. W. Kelly, H. M.	40 00	
Machias, Centre st. ch. and so.	28 00	
St. Stephen, N. B., Cong. ch. and so.	158 00	226 00
York county.		
Acton, Cong. ch. and so.	9 00	
Alfred, Cong. ch. and ch.	30 00	
Kennebunk, Narcissa S. Bourne,	10 00	
South Berwick, 1st Cong. ch. and so.	157 00	
York, 1st Cong. ch. and so. 63.25; 2d Cong. ch. and so. 11;	74 25	280 25
Deering, Cong. ch. and so.		11 00

Pelham, Cong. ch. and so. 19; a friend, 5; few friends, 21; 45 00
Peterboro, Union Evan. ch. and so. 25 00
Wilton, 2d Cong. ch. and so. 25.50; M. E. S. 5; 30 50—247 00
Merrimac co. Aux. Society,
Canterbury, Cong. ch. and so. 12 00
Concord, South Cong. ch. and so. 54; Mrs. C. L. Gerould, 5; 59 00
Franklin, Cong. ch. and so., to const. Rev. J. T. Closson, H. M. 84 00
Hopkinton, Cong. ch. and so. 66 00
Pittsfield, Cong. ch. and so. 36 41
Tilton, Rev. Corban Curtice, 10 00
Warner, Cong. ch. and so. 13 92
Wilmot, Cong. ch. and so. 11 65—292 98
Rockingham county.
Atkinson, Cong. ch. and so. m. c. 12 40
Candia, Cong. ch. and so., with other dona., to constitute Edmund Hill, H. M. 55 25
Exeter, 1st Cong. ch. and so. 112.44; 2d Cong. ch. and so., to constitute Elizabeth Chadwick, Abby McIntyre, H. M.'s, 190; Union m. c. 10.10; 312 54
Greenland, Cong. ch. and so. 100 00
Kensington, Cong. ch. and so. 12 00
Kingston, Cong. ch. and so. 11; Rev. J. Chapman and wife, 7; Mrs. M. R. F. Patten, 5; 23 00
Newington, Cong. ch. and so. 5 00
Portsmouth, North Cong. ch. and so. 225 00
Raymond, H. Higly, 10; Mrs. J. T. Dudley, 5; 15 00
Seabrook and Hampton Falls, Evan. Cong. ch. and so. 18 30
South Hampton, James Palmer, 5 00
Stratham, Cong. ch. and so. 78 10
——, a friend of Missions, 15 00—876 59
Strafford county.
North Conway, Miss M. C. Merrill, 5 00
Rochester, Cong. ch. and so. 48 87—53 87
Sullivan co. Aux. Soc. N. W. Goddard, Tr.
Acworth, Cong. ch. and so. 22 17
Charlestown, K. 10 00
Claremont, Cong. ch. and so. 14.99;

Franklin co. Aux. Soc. C. B. Swift, Tr.
Enosburgh, Cong. ch. and so., with other dona., to constitute J. D. Wright, H. M. 75 00
Franklin, Cong. ch. and so. 10 00
Georgia, Cong. ch. and so. 17 60
Montgomery Centre, Cong. ch. and so. 26 00
St. Albans, 1st Cong. ch. and so. 441 50—570 10
Grand Isle county.
Alburgh, Cong. ch. and so. 20 30
South Hero and Grand Isle, Cong. ch. and so. 50 00—70 30
Lamoille county.
Cambridge, Cong. ch. and so. 11 28
Orange county.
Brookfield, 1st Cong. ch. and so. 20 00
Newbury, Cong. ch. and so., with other dona., to const. Arthur W. Blair, H. M. 76 00
Strafford, Cong. ch. and so. 32 00
Thetford, 1st Cong. ch. and so. 66 77
Wells River, Cong. ch. and so., to const. C. D. Penniman, H. M. 103 50
West Newbury, Cong. ch. and so. 25 50
West Randolph, a friend, 10 00—333 77
Orleans county.
Brownington, Cong. ch. and so. 16 00
Coventry, Cong. ch. and so. 29 75
Irasburgh, Cong. ch. and so. 30 50
Newport, Cong. ch. and so. m. c. 8 65—84 90
Rutland co. James Barrett, Agent.
Brandon, Cong. ch. and so. 20 39
Castleton, 1st Cong. ch. and so. 71.75; a friend, 2; 73 75
Clarendon, Cong. ch. and so. 22 25
Danby, Cong. ch. and so. 5 50
Pittsford, Cong. ch. and [illegible]
Rutland, Cong. ch. and so. m. c. 10 50
West Rutland, Cong. ch. and so. 147 50—38 29
Washington co. Aux. Soc. G. W. Scott, Tr.
Barre, 1st Cong. ch. and so. 44; Two friends, 7; 51 00
Northfield, Cong. ch. and so. 32 38
Plainfield, Charles Redfield, 5 00
Roxbury, Cong. ch. and so. 10 00—98 38

Yarmouth, Cong. ch. and so. 22 00—174 25
Berkshire county.
Housatonic, Cong. ch. and so. 42 00
Lee, Cong. ch. and so. (of wh. from Wellington Smith. to const. Mrs. Wellington Smith, H. M., 100), 600; a friend of Missions, 50; a friend of Missions, 2; 652 00
New Marlboro, Cong. ch. and so. 49.90, m. c. 15.10; 65 00
Peru, Cong. ch. and so. 31 00
Pittsfield, 1st Cong. ch. and so. 805.94; Teachers and Pupils of Maplewood Institute, m. c. 65.77; Mrs. C. Dewey, 25; 896 71
South Egremont, Cong. ch. and so. 41 53
West Stockbridge Centre, Cong. ch. and so. 21 00
Williamstown, 1st Cong. ch. and so. 126.52; Asahel Foote, extra, 5; 131 52
Windsor, a few friends, 10 53—1,891 29
Bristol county.
Fairhaven, a friend to Missions, 5 00
Fall River, Mrs. Richard Borden, 500 00
Seekonk, Alice H. Carpenter, 100 00
Taunton, Winslow ch. and so. 70 70
West Attleboro, 1st Cong. ch. and so. 33 00—708 70
Brookfield Asso'n. William Hyde, Tr.
Barre, Cong. ch. and so. 17 05
Brookfield, C. P. Blanchard, 20; Mrs. A. P. Blanchard, 5; 25 00
New Braintree, Cong. ch. and so., to const. George K. Tufts, H. M. 104 25
North Brookfield, 1st Cong. ch. and so., to const. John H. Lane, H. M. 100 00
Ware, a friend, 20 00
West Brookfield, 1st Cong. ch. and so. 111 00—377 30
Dukes and Nantucket counties.
Vineyard Haven, a friend, 20 00
Essex county.
Andover, South Cong. ch. and so. m. c. 65; Chapel church, 5; Peter Smith, 500; Rev. Austin Phelps, D. D., 25; L. B. Pierson, 20; 615 00
Ballardvale, Cong. ch. and so. 44 15
Lawrence, Cen. Cong. ch. and so. 20;
South Cong. ch. and so. 12.50; 32 50
Leverett, Mrs. F. Frary, 3 00
Miller's Falls, Cong. ch. and so., thank-offering, 10 00
Montague, 1st Cong. ch. and so. 155 00
Northfield, Trin. Cong. ch. and so. 18 07.
Orange, Cent. Evan. Society, 8 72
Shelburne, 1st Cong. ch. and so. 88 33
Sunderland, Cong. ch. and so. 82 27
West Hawley, Cong. ch. and so. 25 00—728 20
Hampden county, Aux. Soc. Charles Marsh, Tr.
Agawam, Cong. ch. and so. 123 29
Chicopee, 1st Cong. ch. and so. 92.09; 2d Cong. ch. and so. 71.01; 3d Cong. ch. and so. 39.37; 202 47
Longmeadow, Gents' Benev. Society, 99.15; Ladies' ditto, 59.25; 158 40
Ludlow, 1st Cong. ch. and so. 109 75
Monson, Cong. ch. and so. 47.86; A. W. Porter, 500; 547 86
Palmer, 2d Cong. ch. and so. 7 26
South Wilbraham, Cong. ch. and so. 50 75
Springfield, South ch. and so. 150; "Unabridged," 500; H. M. 150; 800 00
Westfield, Mrs. M. E. Richardson, 10 00
West Springfield, Park st. ch. and so., with previous dona., to const. Rev. L. D. Calkins, H. M. 45 23—2,055 01
Hampshire county, Aux. Soc. S. E. Bridgman, Tr.
Amherst, 2d Cong. ch. and so. 10; South ch. and so. 7; W. S. Tyler, extra, 30; a friend, 10; 57 00
Belchertown, Cong. ch. and so. 114 50
Chesterfield, Cong. ch. and so. 22 00
Easthampton, Wakefield Gale and wife, 10 00
Enfield, Cong. ch. and so. 50; E. C. 15; 65 00
Hadley, Russell ch. and so. m. c. 20 00
Haydenville, Cong. ch. and so. 13 50
Huntington, 1st Cong. ch. and so. 19.25; 2d Cong. ch. and so. 37.36, m. c. 37.14; Miss I. B. 5; 98 75
Middlefield, Cong. ch. and so. 121 10
North Amherst, Cong. ch. and so. m. c. 17; C. R. Dickinson, 5; 22 00
Northampton, Edwards ch. and so.

Newton, F, 15 00
Newton Centre, Cong. ch. and so. 50; ——, 30; 80 00
North Chelmsford, Cong. ch. and so. 26 75
Somerville, Broadway ch. and so., to const. E. H. Marston, H. M. 100 00
South Natick, John Eliot ch. and so. 72 29
South Framingham, a friend (special), 25 00
Wakefield, Cong. ch. and so. 314 00
Waverly, Cong. ch. and so. 51 91
Wilmington, J. Skilton, 10 00
Winchester, Cong. ch. and so. 409 50
Woburn, 1st Cong. ch. and so., to const. Dexter D. Hart, H. M. 625 00—4,047 13

Middlesex Union.
Dunstable, Cong. ch. and so. 18 00
Groton, Union Cong. ch. and so. 151; a friend, 5; 156 00
Leominster, a friend, 5; Ortho. Cong. ch. and so. 26.27; 31 27
Townsend, a friend, 2 00
Westford, Edward Carlton, 100 00—307 27

Norfolk county.
Braintree, 1st Cong. ch. and so. 15.25; Palestine Miss'y Society, 105.80; 121 05
Brookline, Harvard Cong. ch. and so. 334 37
Cohasset, Cong. ch. and so. 78.11, m. c. 18.89; Beech Woods Cong. ch. and so. 8; 100 00
Franklin, 1st Cong. ch. and so. m. c. 25 90; Mrs. Fisher Daniels, 10; 35 90
Holbrook, Winthrop Cong. ch. and so., Gents' coll. 151.75; Ladies' coll. 62.35; m. c. 192.04; Yearly bequest of E. N. H. 200; 606 14
Hyde Park, 1st Cong. ch. and so., to constitute E. S. Hathaway and C. F. Holt, H. M.'s, 156.61; D. B. Fitz, 5; 161 61
Medfield, Ortho. Cong. ch. and so., with other dona., to const. Mrs. M. S. Davis, H. M. 92 00
Quincy, Cong. ch. and so. 29; Mrs. N. T. Guild, 3; 32 00
Randolph, Cong. ch. and so. 18; Phillips ch. 15; Union ch. 5; T. 500; Albert Fearing, 100; Cash (Dorchester), 100; Miss Ropes (of wh. for Japan, 30), 60; J. M. H. 50; S. 50; a pledge redeemed, 40; H. B. H. 40; S. A. Collins, 25; A. 25; Rev. C. L. Mills (Jamaica Plain), 20; An old friend, 20; a friend of missions, 15; S. S. P., for the debt, 12; T. S. 10; F. B. P. 10; a missionary widow's mite, 10; a friend of missions, 10; Mrs. Charles Scudder, 5; a friend, Mt. Warren, 5; a friend to missions and humanity, 5; a friend of missions, 5; a friend, 5; a loving worker, 5; a Methodist, 5; a friend, 5; Mrs. R. 3; J. F. Barnes (Neponset), 2; a friend, 1.50; a hater of debt, 1; a friend, 1; Box in Cabinet, 8.48; 5,361 34
Chelsea, A. M. Dutch, 10; Two friends, 10; a friend, 1; 21 00—5,382 34

Worcester co. North.
Ashburnham, 1st Cong. ch. and so., to const. Elbridge Stimson, H. M. 100 00
Petersham, Cong. ch. and so. 7 00
Royalston, 1st Cong. and so., special coll. 129.90, m. c. 28.10; 158 00
Spencer, a friend, 10 00
Templeton, Trin. Cong. ch. and so. 35 00
Winchendon, North Cong. ch. and so., special coll. 150.18, m. c. 45.17; 195 35—505 35

Worcester co. Central Asso'n. E. H. Sanford, Tr.
Berlin, Cong. ch. and so. 43 38
Fayville, a friend of missions, 5 00
Shrewsbury, a friend, 5 00
West Boylston, Cong. ch. and so. 21 00
Worcester, Plymouth ch. and so. m. c. 35.50; Friends in Union ch. 46.90; Old South ch. 13.03; David Whitcomb, 1,000; Philip L. Moen, to const. Philip W., Sophie, and Alice G. Moen, H. M., 250; Mrs. Sarah B. Allen, 10; a widow's

CONNECTICUT.

Fairfield county.
Bethel, Cong. ch. and so., to const. Rev. G. F. Waters, H. M. 50 00
Bridgeport, 1st Cong. ch. and so. 500 00
Brookfield, Cong. ch. and so. 40 20
Danbury, 1st Cong. ch. and so. m. c. 86.70; Eli T. Hoyt, to const. Eliza M. Huntington and Andrew B. Huntington, H. M., 100; 186 70
Darien, Cong. ch. and so. 60 00
Greenwich, 2d Cong. ch. and so. 684 00
New Canaan, Cong. ch. and so., to const. Rev. J. Greenleaf, and S. Hickok, H. M. 197 00
New Fairfield, Cong. ch. and so. 42 67
Ridgefield, 1st Cong. ch. and so. m. c. 26 40
South Norwalk, Cong. ch. and so., to constitute Margaret Quintard, H. M. 98 00
Southport, Cong. ch. and so. 373 00
Stratford, Cong. ch. and so. 64; Oronoque, 5; 69 00
Wilton, Cong. ch. and so. 50 00–2,376 97

Hartford county. E. W. Parsons, Tr.
Berlin, 2d Cong. ch. and so., special, 91 00
Bloomfield, Cong. ch. and so. 45 00
Collinsville, Cong. ch. and so. 126.45, m. c. 13.40, to const. Rev. L. S. Griggs, H. M. 139 85
Farmington, T. K. Fessenden, 20 00
Hartford, Rev. George E. Sanborne, for the debt, 50; E. H. Perkins, 50; a friend, 10; a minister's widow, 10; 120 00
Hartland, 1st Cong. ch. and so., special, 7 60
Kensington, Cong. ch. and so. 60 00
New Britain, Rev. Charles Nichols, 10; G. A. E. 10; a widow's mite, 5; 25 00
South Windsor, 2d Cong. ch. and so. 83 27
Wethersfield, a friend, 500; a friend, 100; 600 00
West Hartford, a friend, 10 00
Windsor, Cong. ch. and so. 60 64
Windsor Locks, Cong. ch. and so. 120 00–1,382 36

Litchfield county. G. C. Woodruff, Tr.
Guilford, 1st Cong. ch. and so. 54; G. W. B. 20; 74 00
Madison, Cong. ch. and so. m. c. 31 53
Milford, Plymouth Cong. ch. and so., to const. Rev. G. H. Griffin, H. M. 131 75; 1st Cong. ch. and so. 3; Miss C. N. Baird, 2; a thank offering, 2; 138 75
Naugatuck, Cong. ch. and so. 195 00
New Haven, Howard ave. Cong. ch. and so. 35; 1st ch. Friends, 10; North ch., a friend, 20; a friend, 250; J. S. Ensign, 20; m. c. 114; 336 14
North Branford, a friend, 50 00
Orange, Cong. ch. and so. 36 61
Waterbury, 2d Cong. ch. and so., special, 112 63
Woodbridge, Cong. ch. and so. 10 00–1,013 54

New London county. C. Butler and L. A. Hyde, Trs.
Bozrahville, Cong. ch. and so. 2 25
Franklin, F. C. Jones, 5; The Widow's Mite, 5; 10 00
Greenville, Cong. ch. and so., to const. Rufus Sibley, H. M. 134 00
Hanover, Cong. ch. and so. 38 20
Lebanon, 1st Cong. ch. and so. 91.58; two friends, 20; 111 58
Lyme, Grassy Hill ch. 20 00
New London, 1st Cong. ch. and so. 50, m. c. 262.84; a lady in do. 75; 2d Cong. ch. and so. 1,860.73, m. c. 29.27; G. H. Webb, 3; 2,280 84
Norwich, Broadway ch., a friend, 100; m. c. 5.42; 1st ch. m. c. 8.45; 113 87
North Stonington, Cong. ch. and so., by D. R. Wheeler, 151; Mrs. D. R. Wheeler, to const. Edgar H. Wheeler, H. M., 100; 251 00–2,961 74

Tolland county. E. C. Chapman, Tr.
Andover, Cong. ch. and so. 42 00
Ellington, Cong. ch. and so., special, 118 30
Mansfield, 2d Cong. ch. and so. 16.31; special, 45.51; 61 82
North Coventry, a friend, 25 00
Rockville, 1st Cong. ch. and so.,

Flushing, Cong. ch. and so. 10 00
Gouverneur, George Lockey, 2; Mrs. McKane, 75c.; S. J. and Mrs. J. 2.25; 5 00
Greig and Port Leyden, Cong. ch's. 20 00
Homer, Cong. ch. and so. 556 24
Howells, Cong. ch. and so. 28 20
Junius, Rev. A. Cooper, 10 00
Keeseville, Cong. ch. and so. 15 00
Lockport, Cong. ch. and so., Mrs. N. P. Hart, 10 00
Massena, 2d Cong. ch. and so. 25 00
Miller's Place, Cong. ch. and so. 32 44
Moira, Cong. ch. and so. 8; Ira Spencer, 4; 12 00
Morrisville, Cong. ch. and so. 35 00
New Haven, Cong. ch. and so. 48 00
New York, Broadway Tab. ch., Henry F. Hill, 100; a member, to const. Mrs. L. S. Hobart, H. M., 100; Z. Stiles Ely, 500; a friend, through Rev. G. B. Cheever, D. D., 250; G. G. Williams, 100; a friend, for the debt, 25; 1,075 00
Norwich, 1st Cong. ch. and so. 33.48; I. S. Newton, 50; 83 48
Oswego, Cong. ch. and so. 21 00
Penn Yan, Rev. J. C. Taylor, 10 00
Perry Centre, S. R. Barber, 10 00
Port Henry, I. W. J. 5 00
Rensselaer Falls, Cong. ch. and so. 12; A. Murdock, 5; 17 00
Rochester, Bessie, 5 00
Salem Centre, Leavitt Hallock, 2 00
Success, Cong. ch. and so. 29 00
Syracuse, Plymouth Cong. ch. and so. 125; Rev. J. C. Holbrook, 25; Mrs. A. L. Holbrook, 5; 155 00
Troy, Rev. John P. Cushman, with other dona. to const. Margaret J. Cushman, H. M. 40 00
West Bloomfield, Cong. ch. and so. (of which Mrs. B. P. Hall, 100), 151 42
Westmoreland, friends, 2 00
Whitney's Point, friends, 5 00
———, a friend, 3 00–3,545 58

Leggeise, Kings Ferry, Ira Riggs, 2,000 00

KENTUCKY

Berea, Rev. J. A. K. Rogers, 2 00

OHIO.

Ashtabula, W. M. Eames, 17 00
Atwater, Elihu Baldwin, to const. Mrs. F. E. Haines, H. M., 100; Rev. S. B. Shipman, 10; 110 00
Bellevue, Cong. ch. and so 61 00
Berea, Cong. ch. and so. 13 00
Belpre, Cong. ch. and so. 41 25
Cleveland, Plymouth Cong. ch. and so., to const. M. L. Mead, H. M., 162; 1st Cong. ch. and so. 92.72; Heights Cong. ch. and so. 50.16; R. H. Fitch, 10; 314 88
Columbus, 1st Cong. ch. and so. 300 00
Coolville, Cong. ch. and so., add'l, 1 50
Delhi, John Winsor, 5 00
Edinburg, Cong. ch. and so. 50 00
Hudson, Cong. ch. and so. 70 00
Kent, a friend, 20 00
Marietta, Cong. ch. and so. 30 00
Oberlin, 1st Cong. ch. and so. 7 00
Radnor, Welsh Cong. ch. and so. 25 69
Rome, H. Arnold and wife, 10 00
Ruggles, Cong. ch. and so., in part, 30 00
Sandusky, 1st Cong. ch. and so. 50 00
Wellington, 1st Cong. ch. and so. 138 05
West Andover, Rev. H. W. Palmer, 15 00–1,309 37

INDIANA.

Indianapolis, Plymouth Cong. ch. and so. 22 50
Seelyville, two sisters, 10 00——32 50

ILLINOIS.

Byron, J. L. Knowlton, 5 00
Chicago, New England Cong. ch. and so., add'l, 280.50; Union Park Cong. ch. and so. 145.80; Plymouth Cong. ch. and so. 53.72; Rev. S. C. Bartlett, 40; E. S. Hulburd, 25; a friend, 15; A. Duff, for the "Morning Star," 3; a friend, 1; 564 02
Elgin, Cong. ch. and so. 33 25
Evanston, Cong. ch. and so. (of which Rev. and Mrs. Packard, 50; J. M.

Covert, Cong. ch. and so. 5 00
Detroit, 1st Cong. ch. and so. 636 00
Grass Lake, Joseph Swift, 15 00
Kalamazoo, Plymouth Cong. ch. and so. 32 40
Milford, John Harper, 5 00
Richmond, Cong. ch. and so. 12 12
St. Johns, Cong. ch. and so. 2 00
Union City, Miss Sarah B. Clark and friends, 50 00
Wayne, Mrs. A. Armstrong, 5 00—809 67

MISSOURI.

Gaines, Cong. ch. and so. 2 60
La Grange, E. Trowein, 1; Rev. J. Schaerer, 50c.; 1 50
Monroe City, George F. Burnham, 5 00
St. Louis, Pilgrim Cong. ch. and so. 500 00—509 10

MINNESOTA.

Austin, F. E. 44 00
East Prairieville, Cong. ch. and so. 16 70
Elgin, Cong. ch. and so. 9 50
Faribault, Plymouth Cong. ch. and so., with other dona., to constitute Calvin Russell, H. M. 88 49
Grove Lake, Mrs. Stranahan and children, 5 00
Minneapolis, Plymouth ch. and so. 25.67; H. D. Cunningham, 20; 45 67
Monticello, Cong. ch. and so. 10 00
Northfield, Cong. ch. and so., to const. George M. Phillips, H. M. 96 13
Plainview, Cong. and so. 40 00
Sleepy Eye, O. P. C. 1 00—356 49

IOWA.

Ames, Cong. ch. and so., special, 10 70
Blairstown, a few friends, 8 00
Chester, Cong. ch. and so. 22 00
Council Bluffs, Rev. B. Talbot, 10 00
Davenport, Edwards Cong. ch. and so. 46 00
Denmark, Rev. H. K. Edson, 50; Day & Ingalls, 10; 60 00
Des Moines, Cong. ch. and so. 26 24
Fairfax, Cong. ch. and so. 8 75
Glenwood, Cong. ch. and so. 13 60
Grinnell, Individuals in Cong. ch. and so. 95; Rev. H. F. Leavitt, special,

KANSAS.

Topeka, 1st Cong. ch. and so. 25 00
Wyandotte, Lucy B. Perry, 20 00—45 00

NEBRASKA.

Ashland, Cong. ch. and so. 13 35
Blair, Cong. ch. and so. 3 00
Columbus, Cong. ch. and so. 29 50
Nebraska, Isaac Burton, 1; Widow's mite, 1; 2 00—47 85

CALIFORNIA.

Oakland, 1st Cong. ch. and so. 129 43
Soquel, Cong. ch. and so. 3 91—133 34

DAKOTA TERRITORY.

Good Will Station, Freewill offerings to help lift the debt, 50; Com. Coll. annual conference, 11.08; Sabbath coll. 4.63; 65 71
Sissiton Agency and Good Will Mission, Freewill offerings of the White People, for the debt, 30 00—95 71

CANADA.

Province of Ontario,—
Manilla, Cong. ch. and so. 16 46
Province of Quebec,—
Lennoxville, Cong. ch. and so. 22 70
Montreal, Zion ch. (of wh. from Mrs. Henry Lyman, 43.85; R. W. Cowan, 21.93; Hannah Mills, 21.93) Henry Birks, 16.44; Robert Dunn, 16.44; J. S. McLachlan, 14.26; W. McLachlan, 13.16; Robert Mills, 10.96; Charles Alexander, 10.96; W. McDunnough, 10.96; J. D. Dougall, 10.96; A. Spaulding, 10.96; F. Scholes, 10.96; Theo. Lyman, 10.96; R. C. Jamieson, 10.96; W. R. Ross, 10.96; Other individuals in smaller sums, 132.65; 379 20
Sherbrooke, Rev. Arch. Duff, 10; a friend, towards the debt, 5.51; 15 51—433 87

FOREIGN LANDS AND MISSIONARY STATIONS.

England, Clifton, Bristol, Charles Fairbanks, 100 00

Cong. s. s. 7.40; Lower Waterford, Cong. s. s. 18.61; Newbury, Cong. s. s. 26.36; Wells River, Cong. s. s., for Madura, 13; 90 37

MASSACHUSETTS. — Ballardvale, Cong. s. s. 5; Cohasset, 2d Cong. s. s. 9.92; Natick, 1st Cong. s. s. 50; Seekonk, Cong. s. s. 20c.; 65 12

CONNECTICUT. — Bolton, Cong. s. s. 7; Naugatuck, Cong. s. s. 6.20; Norfolk, Cong. s. s., for school at Bombay, 100; South Norwalk, Cong. s. s. 50; 163 20

FLORIDA. — St. Augustine, Bible-class of colored girls, 2 30

OHIO. — Belpre, 1st Cong. s. s. 100; Hudson, Cong. s. s. 10; Marietta, 1st Cong. s. s. 30; 140 00

ILLINOIS. — Sycamore, Cong. s. s., of wh. from Primary Class, 1.58; 10 00

MICHIGAN. — Kalamazoo, Plymouth Cong. s. s. 15 00

MISSOURI. — Kansas City, Cong. s. s., for Mrs. Coffing, Marash, 5 00

WISCONSIN. — Ripon, Cong. s. s. Mission Band, 5 00

MINNESOTA. — Plainview, Cong. s. s. 10 00

KANSAS. — Leavenworth, Cong. s. s., for pupil, Tungchow, China, 20 00

CANADA. — Montreal, Zion ch. s. s. 54 81

$1,042 72

Donations received in August, $63,797 75
Legacies " " " 19,579 46

$83,377 21

Total, from Sept. 1st, 1873, to August 31st, 1874, $435,139 04

FOR WORK IN NOMINALLY CHRISTIAN LANDS.

MAINE.

Castine, Cong. ch. and so. 27 00
Hiram, Two friends, 5 00
Sumner, Rev. A. Loring, 3 00
Waterford, Mrs. L. Douglass, 8 00——43 00

NEW HAMPSHIRE.

Shrewsbury, Cong. ch. and so. 10 35
South Deerfield, Cong. ch. and so. 16.55; Cong. s. s. 15.86; 32 41
Springfield, Thank offering, 5 00
Waltham, a friend, 30 00
Ware, a friend, 5 00
West Medway, Cong. ch. and so., add'l, 3 00
Williamstown, 1st Cong. ch. and so. 63 25
Worcester, Philip L. Moen, 250; David Whitcomb, 200; 450 00–1,640 59

RHODE ISLAND.

Littleton, Compton, United Cong. ch. and so. 15 00
Slatersville, S. O. Tabor, 3 33——18 33

CONNECTICUT.

East Hampton, a friend, 2 00
Ellington, Cong. ch. and so. 20 00
Glastenbury, Cong. ch. and so., extra cont., 400 00
Greenwich, 2d Cong. ch. and so. 116 00
Guilford, 1st Cong. ch. and so. 3 00
Lisbon, Cong. ch. and so. 10 50
North Coventry, a friend, 5 00
Salisbury, a friend, 1 00
South Norwalk, Mrs. Dennis Platt, 2 00
Windsor Locks, Cong. ch. and so. 104 72——664 22

NEW YORK.

New York, Broadway Tab. ch., Henry F. Hills, 50 00
Oswego, Cong. ch. and so. 8 50
Penn Yan, Rev. J. C. Taylor, 5 00——63 50

NEW JERSEY.

Montclair, Cong. ch. and so. 157 76

OHIO.

Columbus, High St. Cong. ch. and so. 12 25
Greenwich Station, for Mexico, Wm. M. Mead, 10 00
Marietta, Cong. ch. and so. 59 75
Toledo, Willie Anderson, 2 00——84 00

ILLINOIS.

Peru, 1st Cong. ch. and so. 13 71
Quincy, Martha L. Newcomb, 200 00——213 71

THE

MISSIONARY HERALD.

VOL. LXX. — NOVEMBER, 1874. — No. XI.

ANNUAL MEETING OF THE BOARD.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS held its sixty-fifth Annual Meeting at Rutland, Vermont, in the Congregational Church, commencing on Tuesday, October 6th, at three o'clock, P. M., and closing on Friday, October 9th, at eleven o'clock, A. M.

CORPORATE MEMBERS PRESENT.

Maine.

William W. Thomas, Esq., Portland.
John O. Fiske, D. D., Bath.
Benjamin Labaree, D. D., West Roxbury.
Rev. Selah B. Treat, Boston.
Henry B. Hooker, D. D., Boston.
Augustus C. Thompson, D. D., Boston.

George R. Chapman, Esq., Salem.
Nathan Durfee, M. D., Fall River.

Rhode Island.

Amos D. Lockwood, Esq., Providence.
Hon. Amos C. Barstow, Providence.
Constantine Blodgett, D. D., Pawtucket.

Connecticut.

Calvin Day, Esq., Hartford.
Oliver E. Daggett, D. D., New London.
Hon. Samuel Miller, New Haven.
Joseph Eldridge, D. D., Norfolk.
Henry P. Haven, Esq., New London.
John N. Stickney, Esq., Rockville.
Rev. Samuel G. Willard, Colchester.
Thomas P. Field, D. D., New London.
John B. Eldridge, Esq., Hartford.

New York.

Willard Child, D. D., Mooers.
John Forsyth, D. D., Newburg.
John C. Holbrook, D. D., Syracuse.
Oliver E. Wood, Esq., New York City.
Ray Palmer, D. D., New York City.
Jacob M. Schermerhorn, Esq., Homer.
Hon. William E. Dodge, New York City.
Zebulon S. Ely, Esq., New York City.
Henry M. Scudder, D. D., Brooklyn.

Iowa.

Alden B. Robbins, D. D., Muscatine.

California.

Rev. Jesse W. Hough, Santa Barbara.

HONORARY MEMBERS PRESENT.

Maine.

Rev. David Garland, Bethel.
" E. H. Byington, Brunswick.
" Alfred E. Ives, Castine.
" A. L. Park, Gardiner.
" John Haskell, Sheepscots Bridge.
" George W. Hathaway, Skowhegan.
" Edward P. Thwing, Portland.
Charles A. Lord, "
J. J. Abbott, D. D., Yarmouth.

New Hampshire.

Rev. George F. Chapin, Alstead.
W. Willard, D. D., Amherst.
Rev. Edward Cleveland, Bath.
" Quincy Blakely, Campton.
" George W. Kinne, Charlestown.
" Moses T. Runnels, Chelsea.
" Levi Rodgers, Claremont.
" George B. Spaulding, Dover.
" [illegible], East Alstead.

Edward B. Dickinson, Walpole.
Rev. J. C. Smith, Winchester.

Vermont.

Rev. Nathan R. Nichols, Barnet.
" Leonard Tenney, Barre.
" L. H. Elliott, Bradford.
" N. F. Carter, Bellows Falls.
" C. B. Hulbert, Bennington.
" Isaac Jennings, Bennington Centre.
C. N. Hayward, Bridport.
Rev. George B. Tolman, Brookfield.
" Ulric Maynard, Castleton.
" L. H. Stone, "
" C. C. Torrey, Charlotte.
" John G. Hale, Chester.
" S. W. Magill, Cornwall.
Dea. D. Warner, "
Rev. C. W. Thompson, Danville.
" P. S. Pratt, Dorset.
" A. B. Swift, Enosburg.
Dea. S. H. Dow, "
Dexter Gilbert, "
T. B. Baker, "
B. N. Baker, "
Rev. Charles W. Clark, Gaysville.
Edwin L. Dutton, Hartford.
Rev. A. A. Smith, Irasburgh.
" Austin Hazen, Jericho Centre.
" S. P. Cook, Ludlow.
Rev. Joseph Chandler, Saxton's River.
" W. N. Bacon, Shoreham.
" J. P. Hawley, South Coventry.
A. Woolson, Springfield.
Rev. A. J. Samson, St. Albans.
J. G. Slafter, " "
Rev. Henry Fairbanks, St. Johnsbury.
" C. M. Southgate, " "
Franklin Fairbanks, " "
Rev. J. P. Humphrey, St. Johnsbury, East.
Dea. Jonathan Farr, Thetford.
Rev. E. P. Stone, Underhill.
Ira Byington, Vergennes.
Rev. Lewis Grout, West Brattleboro.
" W. T. Herrick, West Charleston.
" George P. Byington, Westford.
" P. F. Barnard, Westminster.
A. Stevens, D. D., Westminster, West.
Charles D. Boardman, West Rutland.
Samuel Boardman, " "
J. K. Williams, " "
Dea. William Miller, Williston.
George Miller, "
Dea. C. W. Hastings, Windham.
M. D. Stow, "
Rev. R. Thurston Searle, Windsor.
" A. C. Childs, "
Dea. Mason W. Ladd, Woodstock.

Augustus Mudge, Danvers.
Rev. David Perry, East Falmouth.
S. T. Seelye, D. D., Easthampton.
Rev. Wakefield Gale, "
E. H. Sawyer, "
Rev. E. C. Ewing, Enfield.
Morton Eddy, Fall River.
Rev. F. B. Makepeace, Gloucester.
" Woodbury S. Kimball, Greenfield.
J. B. Root, Greenwich.
Rev. M. K. Pasco, Hadley.
" Calvin Terry, Haverhill.
" Henry Seymour, Hawley.
Ephraim Flint, D. D., Hinsdale.
Rev. George M. Adams, Holliston.
" J. M. Stow, Hubbardston.
Amos Tappan, Ipswich.
Rev. William E. Park, Lawrence.
" Joshua Coit, "
" Edward G. Porter, Lexington.
" H. J. Richardson, Lincoln.
" Henry E. Cooley, Littleton.
S. R. Dennen, D. D., Lynn.
Jacob P. Hohn, Malden.
Rev. George L. Gleason, Manchester.
" Frank D. Kelsey, Marblehead.
Daniel W. Wilcox, Medford.
Rev. R. K. Harlow, Medway.
Samuel J. Spalding, D. D., Newburyport.
Rev. C. W. Piper, Tolland.
" Henry C. Fay, Townsend Centre.
" E. E. Strong, Waltham.
Otis Lane, Ware.
Rev. Samuel J. Austin, Warren.
" D. J. Bliss, "
" Edwin R. Hodgman, Westford.
" Augustus Alvord, West Granville.
" Joseph Lanman, Westhampton.
" S. W. Segur, West Medway.
" S. M. Keeler, West Newbury.
" H. J. Patrick, West Newton.
Samuel Smith, West Springfield.
Rev. Davis Foster, Winchendon.
Orlando Mason, "

Rhode Island.

Dea. William B. Spooner, Bristol.
Rev. J. P. Lane, "
" Charles Scott, Chepachet.
Henry W. Wilkinson, Providence.
Rev. James G. Vose, "
J. M. Talcott, "
Royal P. Gladding, "

Connecticut.

Rev. William H. Moore, Berlin.
" H. A. Russell, Colebrook.
" T. K. Fessenden, Farmington.

S. B. Place, Gloversville.
Rev. William A. Robinson, Homer.
" William A. Hallock, Jamestown.
Eli Corwin, D. D., "
Rev. J. H. Noble, Johnsonville.
" C. H. A. Buckley, Malone.
" Asa Hemenway, Mooers.
Reuben Lovejoy, Nineveh.
George A. Flower, Parishville.
Rev. F. H. Seeley, Richfield Springs.
" Samuel Johnson, Rodman.
" William A. Smith, Seneca Falls.
James H. H. Park, Whitehall.
Rev. A. G. Beebee, Worcester.

New Jersey.
Rev. C. C. Parker, Parsippany.

Pennsylvania.
Hon. A. D. Barber.

Ohio.
Rev. James A. Bates, Brooklyn.
Lucius L. Pitkin, Cleveland.
Rev. H. S. Lee, "
L. A. Moody, Elyria.
David A. Allen, Salem.

Illinois.
Rev. C. E. Dickinson, Elgin.
Prof. Joseph Emerson, Beloit.
Rev. S. W. Eaton, Lancaster.
H. E. Boardman, M. D., Sun Prairie.

Missouri.
Rev. James G. Roberts, Kansas City.

Iowa.
Rev. H. S. De Forest, Council Bluffs.
" J. J. Merrill, Davenport.
George F. Magoun, D. D., Grinnell.
Rev. Henry L. Chase, Green Mountain.

Kansas.
Rev. Linus Blakesley, Topeka.

California.
Israel E. Dwinell, D. D., Sacramento.

Dakota Territory.
Rev. Joseph Ward, Yankton.

Foreign Lands.
Cyrus Hamlin, D. D., Constantinople, Turkey.
Rev. Joseph Neesima, Kobe, Japan.
Rev. Archibald Duff, Sherbrooke, P. Q.
Rev. W. W. Eddy, Syria.
Daniel Bliss, D. D., "

Committee of Arrangements. — Rev. James G. Johnson, Dr. Aldace Walker, Rev. I. R. Worcester, Rev. E. S. Atwood, Rev. F. Tuxbury, and Rev. E. P. Hooker.

TUESDAY EVENING — SERMON.

The Board assembled in the evening at 7 o'clock, when the Annual Sermon was preached by Dr. H. M. Scudder, from the text Rom. x. 14, 19, "How shall they hear without a preacher; and how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." Dr. Asa D. Smith assisted in the devotional exercises.

WEDNESDAY MORNING.

The session of Wednesday morning was opened at nine o'clock with singing and prayer, in which Dr. W. W. Patton led.

Upon motion of Hon. William Hyde, of the Business Committee, the thanks of the Board were voted to Rev. Dr. Scudder for his Sermon, and a copy was requested for publication.

A communication was read from Dr. Rufus Anderson respecting the progress of the work in which he had been engaged, of preparing and publishing Histories of the several Missions of the Board, and the paper was referred to the Business Committee.

Rev. I. R. Worcester read that portion of the Prudential Committee's Report relating to the work in Italy, which was referred to the committee to be appointed on the Italian mission.

The following paper, prepared by Secretary Clark, in behalf of the Prudential Committee, was read (in the absence of Dr. Clark on account of illness), by the Recording Secretary: —

INDEBTEDNESS OF THE HOME CHURCHES TO THE FOREIGN MISSIONARY ENTERPRISE.

the immovable basis of the religious sentiment in the emotional nature of man. To yield this sentiment satisfaction, is the problem of problems at the present time." We accept the statement of the great scientist; we can verify its truth at every mission station round the globe; and, with the Divine blessing, we hope to solve the problem he names, through the gospel of Christ. The common moral nature, burdened by a common sin and its common entail of moral and social degradation, is to find its deliverance and its satisfaction in that gospel which is the power of God unto salvation.

The religious systems of the world are so many attempts to satisfy the cravings of man's religious nature; and the ethical systems of the world give expression to the intellectual conceptions of thoughtful men in all the ages, and among all races of mankind, on the great problems of right and duty. The light of all their seeing is the common conscience, the one common moral nature. It is on the strictly ethical side, when unswayed by personal interest and unmoved by passion, that the essential dignity of man's moral being has been most clearly illustrated. The term "Sages," or men of divine discernment, has been given by common consent to those who have given utterance, in the best manner, to the moral sentiment common to mankind.

Of late years, we hear much of the moral lessons of the Vedas, and of the profound conceptions of Confucius and Mencius, and of sentiments and maxims in heathen literature rivaling those to be found in the Scriptures which claim a Divine origin; and the attempt has been made to classify religions, and to bring in Christianity as one of the different systems, on the basis of the ethical ideas contained in each. And so we are to obtain a science of religion; and wisely, too, if there is no supernatural element, no higher motive power in Christianity, which at once removes it, as a religious system, into another sphere. But as an English writer has observed of Aristotle, so of all the great moralists of other and of all lands, "though at every turn you meet insights into human nature which you feel to be penetratingly true, you are after all left to evolve the virtuous habit out of your own inward resources. There is no hint in him of anything which may come home to a man inwardly, and sup-

heart soon demoralizes and breaks down any intellectual life or progress that may have been developed. The corruption of Athens was never more complete than when its great moralists were giving instruction in the principles of virtue. The first chapter of the Epistle to the Romans, which contains the most graphic description in all literature of the moral condition of heathenism, was written by the Apostle Paul from Corinth, after his visit to Athens — not an uninterested observer of the results of the moral teachings of some of the ablest teachers the world has ever known.

The one great lesson to be learned from the ethical systems of heathenism and of rationalism, in countries illumined by the gospel, is the essential unity and dignity of the moral nature of man; and the response which can there be found to the truths of Revelation, as alone satisfying man's highest needs, whether in this or in other lands.

2. The indebtedness of the home churches for *illustrations of the truth of evangelical doctrines and of Christian union.*

The missionary in a heathen land has no doubt on the subject of sin, and the necessity of a Divine Redeemer. He recognizes his utter inability to make any impression on the prevailing corruption, even to awaken a sense of shame and a desire for deliverance, save as the Holy Spirit shall guide his efforts, prepare the way, and bless the word of truth. Evil reigns around him unchecked by the force of an enlightened Christian sentiment. Men act freely, and without stint, according to the impulses of their evil hearts. The missionary has no hesitancy in proclaiming his message of warning, while holding up Christ crucified for the redemption of the lost. There is no such blending of the lines between the church and the world, as the result of religious education and public sentiment; no such exalting of the correct life at the expense of doctrinal truths; no such sickly sentimentality to enfeeble and blunt the edge of the sword of the Spirit, as prevail in Christian lands. The statements of the apostles, written from the very centers of the highest forms of social culture and refinement which the heathen world has ever exhibited, are found equally applicable to-day, and the truest representation at once of the actual

3. *For illustrations of the developing power of the gospel.*

It is not easy, in this country, to analyze the influences affecting character, so as to say how much is due to the gospel directly, and how much to other causes, — as the general education of the community, and the scientific progress of the age. The claim that the general progress of this country, as compared with Mexico, Spain, China, or other countries of the world, is due to the quickening energies of Protestant Christianity, entering into and moulding all the manifold activities of public and private life, while valid to all thoughtful Christian minds, may be objected to by others. But the remarkable results achieved during the present century, in purely heathen lands, in bringing individuals, and, in some instances, entire communities, up from the degradations of heathenism to the high places of Christian manhood and womanhood, admit of no question. The great secret was justly expressed in the reply of the queen of Madagascar to an English delegation who found her attending a public school examination, "I love God, I love Jesus Christ, and therefore I take pains for the education of my people." And Madagascar is taking its place among the Christian nations of the earth. She has already taught older Christian nations a lesson, in her treatment of a rebellious heathen tribe. She sent forth her army with chaplains and Bibles; religious services were held daily on the march; and when the enemy lay crushed before the superior discipline of her troops, and were anticipating the usual horrors of conquest among barbarous tribes, they were asked, not to pay a heavy indemnity, but to give the usual pledge of allegiance, and invited to accept of religious teachers.

No finer example has been given in ancient or modern times, than in that island, of the power of the gospel, of the simple truths of the Bible, in sustaining a little band of believers during almost a generation of the most relentless persecution; and then of its transforming power, when it had free course and was glorified. The testimony of Sir Bartle Frere, of the recent English expedition to Zanzibar, to the remarkable results which fell under his observation in his visit to the island, is a part of the political history of the times, and has its place in the public archives of

churches from the foreign field, that the gospel is, indeed, the power of God unto salvation to every one that believeth, whatever the race or clime.

4. This brings us to the indebtedness of the home churches, to the foreign missionary enterprise, *for illustrations of the special agency of the Holy Spirit in the conversion of men.*

The missionary, as he observes the results just referred to, stands sometimes amazed at the power of God. It is no human agency, no educational process, no contact with the civilized world, that has changed the savage Africaner, the Caffre chief, once the terror of South Africa, into the loving disciple of Christ, or filled the mouth of the vile Hawaiian Bartimeus with words of love and praise. These changes of individual character stand out the more clearly on the dark background of heathenism. They are the unanswerable arguments to all opposers and gainsayers; they are the manifestations of the Divine help that sustain and cheer the missionary in his labors ; the evidence that the Master accepts him as a co-laborer unto the kingdom of God.

What shall we say of such scenes as have been witnessed in the islands of the Pacific, where whole multitudes have been moved by the Spirit of God to the confession of Christ, till a single missionary has received to church fellowship over twelve thousand souls ; what of those precious and repeated scenes of grace among the Nestorians, setting the seal of God's favor on the labors of Perkins, Wright, Rhea, and many others ; what of the marvelous work at Travancore the past winter, reminding us of the days of Tennent and Whitefield, the Holy Spirit seeming to come down suddenly upon men, with and without preparation, as if to remind us of the one essential agency ere long to be displayed in bringing the millions of India to the cross of Christ ? Time would fail us to speak of the many examples of the special agency of the Holy Spirit in modern missions. The *entire enterprise is one grand illustration.* On any other theory there is nothing more absurd than the idea of sending out a handful of men and women, to attempt to change the thoughts, the sentiments,

tion in two counties. This is but the beginning — a part of the hundredfold promised. How shall we measure the influence of Harriet Newell, of Ann Hasseltine Judson, of Fidelia Fiske, of Gordon Hall, Daniel Poor, Eli Smith, Wm. Goodell, David T. Stoddard, and others of that long line of worthies that now shine as stars in the missionary firmanent? Could the home churches have done without this missionary example, this brilliant illustration of the reality and power of the gospel of Christ? Can the churches any better dispense with such examples now, when infidelity in science and philosophy is seeking to undermine the foundation of our faith; and when some from whom better things are due, would substitute, or are eagerly looking for, some other gospel, which is not another, instead of that which apostles preached and the Lord from heaven gave?

We would not leave out of this record those who, unable to go abroad themselves, generously, with self-denial and prayer, aid in the support of those who go. We know of many whose hearts are in this work, but whom providential circumstances detain at home. Their sympathy, their words of cheer and hope, their contributions, up to their ability and beyond their ability, are a constant source of encouragement to those called to labor at the missionary rooms and in the fields abroad. The names of but few of these appear in the public prints, but their record is in our hearts, and will be better known by and by; yet enough is known in the churches and communities where they live, to secure honor and respect for the doctrine which they adorn. They, too, share in the hundredfold, in the influence they thus exert in unselfish devotion to the welfare of other souls for whom Christ died, and who make no return this side of heaven. Could the home churches do without these examples of the unselfish use of wealth, of a regard for the highest and worthiest objects of human endeavor? Need we recall the effect of the organization of the Board upon the various home objects of Christian benevolence, or that other constantly recurring fact, that the churches most noted for unselfish offerings in behalf of the cause of Christ abroad, are those relied on for the largest contributions to the various home objects?

Should it be asked, "Why, if this is so, has not the deficiency made itself known, distinctly and painfully, at an earlier day?" The reply is twofold: (1) The support of our Presbyterian friends was not withdrawn suddenly, but gradually. Indeed, it is not wholly withdrawn to this day. (2) The legacies reported at New Haven were $45,000 above the average of the previous ten years, and those of two other years were exceptionally large.

The Committee beg leave to submit the following inquiry: "How, in coming years, shall the receipts and expenditures of the Board be harmonized?" Two answers are possible: —

I. *The appropriations may be reduced to a level which can be easily and uniformly reached.* This plan is openly favored by some, and silently, it would seem, by more.

But where is this level of easy access? It is hardly safe to expect more than $75,000 a year from legacies. Within the last ten years the receipts from this source have fallen below $75,000 three times, below $77,000 four times, and once they were barely $58,000. It is not wise to place the miscellaneous receipts (income from the Permanent Fund, etc.) higher than $10,000, especially as they have not reached this amount in eight years. In no instance between the meetings at Norwich and Minneapolis have the donations of our Congregational churches exceeded the sum of $320,000. Assuming this as the maximum of contributions to be readily secured, and allowing $15,000 for donations from our Presbyterian friends, our Canadian friends, and foreign lands — a large estimate — we have a total of $420,000. Deducting eight per cent. for home expenses, we have $386,000 for the missions.

1. The first objection to this plan of a level that can be easily reached is, that *it fails to make a suitable provision for our missions*, the cost whereof (old and new) in 1872–3 was $438,227; in 1873–4, $443,568; and it should be understood that our brethren in the foreign field have already, *for reasons which they deem perfectly conclusive*, asked for $32,000 in gold more than they asked last year. The disastrous effect of reducing the expenditures to $386,000 can be readily imagined.

Congregational churches, $400,000 will be needed from these churches, or twenty-five per cent. more than the largest sum received during any one year prior to last year, and six per cent. more than the contributions of last year. To submit such a problem to this body, may argue great boldness in the Committee; and yet necessity is laid upon them to do it.

1. *They owe it to those who represent us in the foreign service.* — Year after year, with the consent of the churches, appeals have been made for the choicest of their sons and their daughters; and many have said in response, "Here are we, send us. We are ready, Christ helping us, to leave father and mother, aye, and children also." Having spoken their last farewells, and having seen their native shores fade from their sight, they have turned their faces to lands as new as they were strange. But through all their trials they have stayed themselves upon the fellowship of the saints. "Hitherto," they have felt, "we have had but few friends, very precious, it is true, but now we have a great multitude. They will bear us upon their hearts. They will pray for our peace. Our work will be their work; and they will be sure to care for it."

Suppose it were possible to bring before you the survivors of this goodly company, — some of them weary and heavy laden by reason of age; others blanched and weakened by disease; others in the fullness of a buoyant and hopeful manhood; others, still, just girding on their armor; but all of one accord in their strong love for their work, and in their jealous solicitude for its safety and honor. Could you, in such a presence, pronounce that word which grates so harshly on missionary ears, "Retrench"? Knowing all that they have borne hitherto, knowing all that they are ready still to bear, could you say "Those words of Scripture, 'Whether one member suffer, all the members suffer with it,' have no place in our creed?"

2. *They owe it to the hundreds of millions who have never heard of the way of life.* — The command of Christ, "Preach the gospel to every creature," is addressed to all who receive him as a Prince and a Saviour. But the Committee feel that, by reason of their position, they sustain a special relation thereto. Compelled, as they

But the missionary work, as the Committee believe, is in some respects the strongest force of all. While the truth, "It is more blessed to give than to receive," is universal; even in giving there are degrees of blessedness. If a man contribute of his substance from public spirit, or from mere sympathy, he does well, and he will not fail of his reward. But let him look beyond all home interests; let him contemplate the heathen in their fathomless ruin; let him dwell upon their condition till he shall yearn over them in some sort as the Son of Man yearns over them; let him send them the words of eternal life, never expecting to see them in the flesh, never expecting the smallest return even from those who shall attain to the inheritance of the saints in light, save that which their intercessions with their Father and our Father shall secure for him! What form of benevolence can be more satisfying, more ennobling! How admirably does it supplement and hallow all other forms, reminding us of the closing words of the eleventh chapter of Hebrews, "That they without us should not be made perfect!"

4. *They owe it to the cause of home evangelization.* — There seems to be an impression in some minds, that the foreign service and the home service are inharmonious, if not antagonistic; that what is given for the work in other lands is so much taken from the work in our own land. The Committee cannot but regard this opinion as alike fallacious and hurtful. As for themselves, they rejoice in the success of every well conducted agency for securing the triumph of the gospel in this country. They have no fear that any such agency will imperil the usefulness of the Board. When the Home Missionary Society made its appeals last year for the relief of its missionaries, though regretting the necessity therefor, they heartily approved the measure. Should similar appeals be made this year, there will be no dissent therefrom at the Missionary Rooms. Doubtless the finances of the Board have suffered at times from the urgent pleas of other societies; doubtless they will suffer again. But these transient disturbances are to a certain extent inevitable; they are to be accepted, therefore, as simply providential.

It is the desire of the Committee to be helpful co-workers in home evangeliza-

who offer to their fellow-men his unsearchable riches. To those who have just left these shores, He is fulfilling his promise, "Lo, I am with you alway." To those who are soon to follow, He will be just as faithful. He will take passage in the same vessel. When they shall look out for the first time on the people in whose behalf they are to labor, He will stand by their side. In all their discouragements, their fears, their sorrows, He will be their ever-present and all-sufficient helper. And when they shall lay down their commissions, He will say, "Well done; enter ye into the joy of your Lord."

But this is not all. Before He left the world, He formed a missionary society, — comprehensive, permanent, indestructible. He chooses all its members; and there is no greater honor than to be one of them. Once enrolled, every man is sealed to a life-service. He is to do just what, and to go just where, his Divine Lord shall appoint, rejoicing in the belief that the more he shall do, and the more he shall suffer, in the true spirit of his calling, whether in this land or in other lands, the larger will be his reward.

What, now, can effect so much for the honor of our ascended Lord as the realization of his sublime conception! Suppose our constituency, — pastors and people, all of them, — should surrender themselves, in the strength of Him who is Head over all things to the Church, to the development and triumph of the true missionary idea. What marvelous results would follow! Everywhere the Divine image, radiant with light from above, would be recognized. Everywhere the Divine plan, in all its perfection and majesty, would be confessed and revered. Christ would be seen to dwell *with* his people not only, but *in* them; and so the tabernacle of God, beyond all contradiction, would be felt to be with men.

Such a change in the entire body of believers would revolutionize the Christian world. It would change all the currents of our modern civilization. It would solve some of the hardest and most disturbing problems of the age, by restoring the Author of nature and revelation, — the source of all knowledge, Himself the true wisdom, — to his rightful place. It would vindicate and verify his claim to be King of kings and

apparently, the slightest obligation to the pagan world. Some of them, it is true, are very feeble, and have but a name to live; but others have no such excuse.

2. Many churches seem to be content with *methods which are very imperfect.* Were the Committee asked to mention the best system, they would feel obliged to reply, "One that enables all to give, if they will, in the most favorable circumstances." This statement may be called a truism; but if it could be reduced to practice universally, or even generally, it would easily secure the $400,000 needed from the churches.

3. Some of our churches, *after adopting a wise system, fail to make the most of it.* They proceed upon the idea that all are to have an opportunity to contribute, and that in the most favorable circumstances. To this end they employ solicitors to visit their entire membership, but somehow the plan does not accomplish all that it might accomplish.

Some reference should be made, perhaps, to the plan of weekly offerings. As at present advised, the Committee incline to the opinion (1) that the experiment has not been tried long enough and widely enough to indicate its precise value. While it has seemed to be successful in certain cases, it has not seemed to be equally successful in other cases; but (2) that its introduction into all our churches, with the intent, especially on the part of pastors, to make it as effective as possible, would give an impulse to their liberality which would tend greatly to their own advantage, as also to that of our benevolent organizations.

The views of the Committee touching the monthly concert have been fully set forth in former years. They will only say at this time, therefore, that they deem it hardly possible to place too high an estimate upon this agency, if invested with the interest and efficiency which properly belong to it.

They are deeply impressed, moreover, with the success which the Woman's Boards have achieved; and they do not hesitate to express their belief that through the efforts of these societies our own income has been largely increased. Hence they make their appeal to pastors and laymen, in behalf of the same, even as Paul

In view of all these mercies, — national, denominational, and individual, — let us lift up our eyes to Him who knows just what He has given us hitherto, and just what He intends to give us hereafter, in this world as in the world to come, and ask reverently, humbly, trustfully, "Lord what wilt thou have us to do?" "For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servants know thee."

This paper was referred to a special committee consisting of Hon. Charles G. Hammond, Thaddeus Fairbanks, Esq., Dr. A. B. Robbins, J. B. Eldridge, Esq., Hon. William Haile, N. Durfee, M. D., and Hon. A. D. Lockwood.

The Committee of Nomination reported, recommending the appointment of the following committees, and they were appointed: —

On the Home Department. — I. W. Andrews, D. D., James W. Strong, D. D., Calvin Day, Esq., Rev. C. Ray Palmer, Rev. A. H. Ross, Rev. F. B. Perkins, Rev. H. J. Patrick.

On the Treasurer's Report. — Hon. H. P. Haven, J. M. Schermerhorn, Esq., George L. Weed, Esq., Hon. Samuel Miller, Moses H. Sargent, Esq., Hon. William Hyde.

On the Zulu Mission. — Rev. George B. Spaulding, Rev. S. E. Herrick, Rev. A. L. Park, Prof. J. Emerson, U. M. Place, Esq., Deacon C. P. Locke, Deacon C. F. Thompson.

On the European Turkey Mission. — G. F. Magoun, D. D., W. D. Locke, Esq., Rev. L. H. Cobb, Rev. H. F. Dudley, Rev. William A. Hallock, N. C. Robbins, Esq., S. B. Place, Esq.

On the Western Turkey Mission. — Cyrus Hamlin, D. D., E. W. Gilman, D. D., Rev. Isaac Jennings, Rev. J. J. Hough, Rev. W. N. Bacon, Rev. E. G. Porter, Rev. C. W. Thompson.

On the Central and Eastern Turkey Missions. — S. G. Buckingham D. D., D. L. Furber, D. D., Rev. E. Flint, Rev. N. F. Cobleigh, Rev. W. A. Rooinson, Rev. S. L. Bates, Joseph B. Walker, Esq.

On the Mission to Italy. — O. E. Daggett, D. D., Ray Palmer, D. D., Rev. S. G. Willard, S. M. Lane, Esq., Rev. W. L. Bray, Rev. Burke F. Leavitt, Z. S. Ely, Esq.

On the Missions to Northern and Western Mexico. — I. E. Dwinell, D. D., W. W. Patton, D. D., Rev. W. E. Park, Rev. R. P. Stanton, Rev. J. G. Hale, David P. Lowe, Esq., Rev. H. L. Hubbell.

On Place and Preacher. — E. P. Goodwin, D. D., Rev. E. H. Richardson, Amos D. Lockwood, Esq., Rev. George Bushnell, S. J. Humphrey, D. D., Rev. T. L. Shipman.

On Officers. — James H. Means, D. D., S. R. Dennen, D. D., J. J. Abbott, D. D., Rev. Joseph Chandler, W. S. Southworth, Esq., L. A. Moseley, Esq., and Louis Chapin, Esq.

ACTION ON MR. TREAT'S PAPER.

The session of Wednesday afternoon was opened with singing, and Dr. Ray Palmer led in prayer. Colonel Hammond, in behalf of the committee to whom was referred the paper on the Financial Problem of the Board, presented a report with the following resolutions: —

WHEREAS, We seem to be shut up, by the providence of God, to the necessity of increasing our contributions to the A. B. C. F. M., to the amount of at least $400,000, *from the churches*, for the coming year, or else to retrenchment and retreat in this great work; and

WHEREAS, There cannot exist a doubt, in any well informed and devoted Christian heart, that it is our imperative duty *to go forward* to the very extent of our means; therefore

Resolved, I. That if the friends of the Board in the Congregational churches shall come to, and *adhere* to, a standard of benevolent giving such as fidelity to Christ demands; such as constitutes giving the richest means of grace and surest test of love to Him, this $400,000 in amount will be reached and exceeded, while at the same time the treasuries of all kindred societies will be filled.

II. That we deem it of vital importance that all the ministers and other members of our churches should ascertain and adopt this standard, to the end that, while God leaves to each individual the responsibility of fixing the amount, the standard of computation shall ever be

TREASURER'S ACCOUNTS.

Hon. Henry P. Haven reported for the Committee on the Treasurer's accounts.

The Committee have examined the documents and books presented by Langdon S. Ward, and have carefully inquired respecting various items in the same, and into the general receipts and disbursements of his office. They have also examined the schedule of the property owned by the Board, which is under his care.

They find that all his payments have been properly audited, and that his books and accounts correctly represent the expenses of the various missions, and the disbursements for the different home and foreign interests under his charge.

They find that the total indebtedness of the Board on the 1st day of September, 1874, was $30,441.07.

They find that the Board has permanent funds, consisting of real estate and personal property, arising from the gifts of benevolent individuals during the past sixty years, the income of which alone can be used in their general work. Their funds amount, according to the valuation on the books of the treasurer, to $120,726.96, and the market value is considerably in excess of this sum. The income of these funds, the past year, was $7,557.39, which was expended in the general work of the Board.

They further find that the treasurer holds stocks and bonds, in par value $59,300, which is a permanent fund, contributed for the specific purpose of paying in part the salaries of the officers. The income of this fund the past year was $5,633.14, and was properly applied.

The investment of these permanent funds, by the schedule furnished to us, we believe to be safe, and to have been wisely and judiciously made.

The Committee report, in conclusion, that in their opinion the members and friends of the Board may continue, as in times past, to send their tithes and offerings into this treasury, with entire confidence that all their gifts will be well cared for, safely guarded, and only expended under the advice and wise oversight of the Prudential Committee.

HOME DEPARTMENT.

The Committee on the Home Department reported: —

We learn, with much gratification, of the increasing interest in the Women's Board

Resolved, That, as pastors and members of Christian churches, we will use our personal endeavors, to the end that the congregations to which we severally belong shall raise their just proportion of the moneys required to meet the necessities of the American Board for the coming year.

THE MISSIONS.

Respecting the Zulu mission it was reported : —

The Committee find reason for devout gratitude to God for the success which has marked the year in this interesting field. Among the more hopeful signs of progress, we would mention the increased interest of the people in the subject of education, their advance in habits of industry, and the very earnest and active piety of the native converts. A careful survey of the field would seem to afford good ground for the conviction, so tersely stated by Mr. Tyler, that "this blessed work never loomed up into such importance as it does now."

The Committee on the European Turkey mission stated : —

In all the fields of labor among the Bulgarians, your Committee find the signs of the Divine blessing appearing, and the tokens of Christ's coming to save. Persecution is less, though still not unknown ; the truth gains sympathizers ; the benevolence of Bulgarian Christians is growing ; their labors in home evangelization begin to abound ; there is a still rising demand for a Christian literature in their own tongue ; more interest is shown in the truth, more opportunities to preach it offer, and spiritual life among the people is clearly advancing. As our work in that part of the Turkish empire tends still further to the northwest and southwest, embracing adjacent regions and neighboring races of men, the want of a native ministry will become still more patent. Macedonia reappears in our missionary records, as in those of Paul and Luke, and soon there will be not only "*a man* of Macedonia," calling in night vision, "Come over and help," but others, like "Gaius and Aristarchus, men of Macedonia, Paul's companions in travel," to go with our brethren in their evangelizing tours, if we train them in this school of the prophets ; and self-supporting and self-propagating churches will spring up in their track.

Of Western Turkey it was said : —

The Committee on the Western Turkey mission have examined, with mingled pain and

Robert College, on the Bosphorus, is in this category. With its 19 professors and tutors, its 200 students, of a dozen languages, and 15 to 18 nationalities, and of all the religions of the empire, it is still based upon the Bible.

Other topics of very deep interest we must dismiss with a bare reference. The noble Bible House at Constantinople, from whence the Bible, in *twenty-two* languages, goes forth into all the Oriental world, the press sending forth more than five millions of pages annually, the gradual infusion of truth into the non-Protestant Armenian Church, the progress of even female education among the Mohammedans, are all inspiring subjects which we must thus briefly dismiss with our Amen, Hallelujah!

The Committee on the missions to Central and Eastern Turkey expressed the feeling that both these missions were in a peculiarly interesting and promising condition, and referred somewhat freely to various matters of promise in the schools and among the churches, especially the progress of female education, and the progress of churches in the matter of self-support. Respecting one subject of importance the following language was used: —

Your Committee would call special attention to these papers, for their account of the "English movement," as it is called, in both these missions, and suggest that, in some practical way, remonstrance be addressed to English Christians against such ill-judged efforts, on fields long occupied by others, to embarrass the work of those who care more for the honor of Christ and the growth of his spiritual body, than for any seeming success in multiplying churches and enrolling nominal Christians.

The Committee on the Mahratta mission notice the medical work of Miss Norris with special interest, and the contributions made at Ahmednugger, for repairing the chapel, not only by English residents and by native Christians, but by non-Christian natives also. They say: —

The Committee are gratified by the report presented to them. From it they learn that the churches are increasing in membership; the schools are prospering; the missionaries encouraged. The efforts, begun long ago, to bring forward native pastors, have been somewhat successful, and the mission is reaping the fruits of that admirable policy.

Respecting Ceylon the same Committee said: —

The Committee have been especially interested in the following facts contained in the report of the Ceylon mission, viz.: that six of its twelve churches are under the sole care of native pastors; that three of the churches are pecuniarily independent of the mission, two being entirely self-supporting, and the third sustained by the Native Evangelical Society; that the remaining churches are making encouraging progress towards self-support; that the church members manifest a commendable spirit of liberality, a healthier Christian life, and a deeper interest in Sabbath-school work; that eleven Bible Readers have been actively engaged in going from house to house and reading the Scriptures to the heathen women; and that the labors put forth for the benefit of those women by the missionary ladies are meeting with cheering results. The fact mentioned by Mr. Howland, that Miss Hillis, who gives herself wholly to this work, has more calls for holding meetings with women than she can meet, and that even heathen boys and men request her to come and hold meetings at their houses, is of a most hopeful nature. The accounts given in the report regarding the vernacular and training schools, the female boarding schools, and the Jaffna College, are exceedingly interesting, and should engage the grateful attention of the churches.

The Committee on the Foochow and North China missions say: —

The multiplication of chapels and places of religious worship; the encouragement of the missions at Foochow from the aid of native helpers, who have extended their tours and opened chapels from 200 miles in the interior, and the prosperous condition of schools, particularly attract attention. The Divine blessing still attends the medical missionary labors, and the contribution of $300 to the hospital by Chinese officers evinces their confidence, and their high appreciation of its usefulness.

The gift of a commodious chapel at Peking, by a Christian lady, and the fitting up of a new chapel at Tungchow by a missionary, free of expense to the Board, are suggestive examples of well doing, and worthy of imitation by other Christian ladies, and by gentlemen not missionaries.

When the condition of China at the commencement of the century is contemplated and contrasted with the "China opened" of to-day, we are ready to exclaim "*What hath God wrought?*" And from what has been done, what may we not hope in the future?

vessel, the result of their beneficence, when they, in so small a way, invested in this enterprise.

The Committee commend the report on this mission to the study of the members of all our churches.

The Committee on the missions to the North American Indians reported: —

Your Committee have examined the report respecting the North American Indian missions, and believe that they have been conducted with wisdom during the past year; and considering the afflictions and other obstacles from which they have suffered, that they have realized an encouraging measure of success.

The Committee would propose for your adoption, the following resolutions: —

I. *Resolved*, That this Board commend the North American Indian missions to the tender sympathy of American Christians, and in making appeals for pecuniary means to sustain them, to the justice and magnanimity of the American people also, as in behalf of a great and interesting race, once possessing and covering the continent, but now reduced to a small remnant, and except for Christianity seemingly destined to perish.

II. *Resolved*, That we urge the sending of the gospel to them as the means, and the only means, of preventing their rapid extinction, since observation proves that so soon as Christianity touches them they increase in numbers, and begin to take their places as valuable citizens of our republic.

III. *Resolved*, That the Board renew its protest against the interference of other denominations while the field is insufficient in extent for a friendly working together, and while the great world of perishing men is calling for the gospel, and there is room enough for us all.

After remarks by Dr. Stearns, Rev. Joseph Ward, of Yankton, Dakotah, and Hon. William E. Dodge, these resolutions were adopted.

The Committee on the Mexican missions reported: —

These missions awaken, in a special way, the sympathy and interest of American Christians. They are among the few missions to Papal lands that promise any considerable success. They have been started among a people that has just come to the assertion of religious

Stephens and Mr. Morgan went, as these brethren were the first fruits of our young Pacific Theological Seminary. And it challenges the sympathy and the prayers of all who admire Christian heroism, for the firmness and courage with which Mr. and Mrs. Watkins have remained at their post undaunted (though it was known that a plot was made to assassinate him at the same time with Mr. Stephens), and for the spirit of self-sacrifice and consecration which enabled Mr. Morgan and Mr. Edwards to offer themselves to this mission.

The mission in Northern Mexico, which takes up the work begun by Miss Rankin in and about Monterey, continues to have great promise.

The Committee heartily commend both of these missions to the continued interest, prayers, and support of all the friends of the Board.

With reference to Spain the Committee stated: —

Notwithstanding the embarrassments arising from the civil war and the changes in the government, and in spite of the jealousy and hostility of the Romanists, and the natural discouragement attending the abandonment of Barcelona as a missionary station, the Committee think the success at Santander promises well for the future, and that the apparent readiness of several other places to receive the gospel calls for an enlargement of the work in that country. Though the triumph of Republicanism would greatly encourage Protestants, it seems wise not to wait for such triumph, but to teach the gospel patiently and perseveringly, and as widely as possible, as the surest remedy for political, ecclesiastical, and every other kind of evil, and as the best compensation America can make for the early benefits it received from Spain.

The Committee on the Austrian mission remark: —

The Committee desire to say, that the report of results for the year furnishes good ground of encouragement for the future. The people of Austria are, in most respects, superior to those of any other nation of Southern Europe. They occupy a region whose climate, productions, and natural scenery are not unlike those of the best portions of New England. They have an intense national life, a widely diffused elementary and general culture, and a decided religious training, according to the sensuous and materialized forms of the Romish church. But they are working out the problems of civilization, of social and religious life, with a decided leaning toward a more liberal system of politics and ecclesiasm.

was objected to by Dr. S. T. Seelye, of Easthampton, Mass., and, after some discussion, the report was laid upon the table, and it was voted to recommit the report of the Prudential Committee on the Italian mission to that (the Prudential) Committee, for such amendments as they might think it best to make in view of remarks which had been offered. On Thursday evening Hon. Alpheus Hardy, Chairman of the Prudential Committee, reported back, amended, the report on this mission. The report presented by Dr. Daggett was taken from the table, at his suggestion slightly amended, and accepted. That report is as follows: —

The Annual Report proposes the suspension of the mission to Italy. If this were properly a measure of retrenchment, resorted to under financial pressure, in common with the greater part of this Board and of its constituency, your Committee would shrink from the policy thus indicated, choosing rather to appeal anew to the churches in behalf of this as well as our other enterprises. But it is one of those changes which a wise economy may at any time dictate for reasons peculiar to the case presented. Yet it is enforced by the consideration that the deficiency of receipts compared with expenditures is proportionally greater in the department of our work in nominally Christian lands than in any other. Italy is, in some respects, unlike every other field occupied by this Board. Protestant organizations of an evangelical character have been operating there for several years, principally the Waldensian churches, the Italian Free Church, and the "Plymouth Brethren." Our Board did not originate the work now in question, but assumed it by way of experiment, with its stations and evangelists, about two years ago, as part of the transfer from the "American and Foreign Christian Union." It has been continued by us, as it had been begun by that body, in coöperation with the Italian Free Churches, and hence, with certain principles and methods not adopted in our work elsewhere. Nor have the results hitherto been such as to satisfy us with that coöperation. Yet should we now attempt to modify the work after our own distinctive manner, as by making the churches self-supporting, and also stricter in their terms of admission, and by only aiding instead of wholly supporting candidates for the ministry, the prospect of any considerable success would be, in the judgment of the Prudential Committee and of the missionaries, at best distant and doubtful. It would tend, also, we think, to a positive competition with the agencies named, instead of the feeble coöperation hitherto attempted, and hereto[illegible]

but the only facts they recognize as surely and clearly proved, are such as can be weighed in scales, or measured with a line, or tested by the crucible or the microscope. They overlook the truth, that not a step can be taken in the scientific processes which they so magnify, but by the aid of the contemned and discarded abstractions; the intuitions, impalpable but real — real as oxygen or hydrogen, as marble or granite. They forget, too — or remember but to deny — that the moral and spiritual intuitions are just as valid as those that pertain to the material sphere. They are part and parcel of our common humanity. They are inextricably intertwined with it, and are more or less manifest even in the most untoward circumstances. So Mr. Tyndall substantially admits, near the close of that remarkable address, in which, with singular self-contradiction, he virtually affirms the very contrary. So Paul teaches, when he speaks of the Gentiles as showing "the work of the law written in their hearts;" and when he declares, as touching the being of God, that "the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Of all this, the history of missions has afforded continual evidence and illustration. It has shown thus, as the paper in hand affirms, "the essential unity and dignity of the moral nature of man;" and it is well that, just at this time, the attention of all should be directed to its lessons in this regard.

Not less opportune is the paper before us, in the second place, as it respects certain modern dilutions and adulterations of the Gospel. It is the fancy of some — of some, it is to be feared, even in the church — that Christianity, in its old form and pressure, has become well nigh effete and powerless; that there are not only certain excrescences to be removed, which, in a sense, we might easily admit, but that certain comfortable modifications and additions are called for. Of all this, the annals of the missionary enterprise furnish the most ample refutation. It is the old fire and hammer that has been found adequate to the breaking of the flintiest rock in pieces. It is the old star of Bethlehem that has penetrated the deepest darkness, and has guided lost ones through the most perplexing mazes. It is by the truth of God, the old fundamental truth, presented in its sterner as well as its milder aspects — especially as seen in the cross; the truth, not of itself alone, but as enforced by the Holy Spirit, that, in the face of obstacles the most appalling, has raised individuals from the deepest imaginable degradation, and has elevated and transformed neighborhoods

DR. ANDERSON AND THE HISTORY OF THE MISSIONS.

Hon. A. C. Barstow of the Business Committee, reported, Thursday morning, on the communication from Dr. Anderson, read Wednesday, the following preamble and resolutions, which were unanimously adopted: —

Whereas, At the Annual Meeting of this Board, eight years ago, our venerated Foreign Secretary, Rev. Rufus Anderson, D. D., having reached the age of three-score years and ten, declined a reëlection to the office which he had so long filled, with honor to himself and to the entire satisfaction of the Board; and,

Whereas, On that occasion, this Board, desiring to avail itself still of his wisdom, his ripe experience, and such strength as he had, requested him to write a history of the missions under its care; and,

Whereas, In the good Providence of God, under this invitation, he has been able to make a most valuable contribution to the church and the world, in the four volumes of history from his pen, the last of which has just been issued from the press; and,

Whereas, These volumes are of especial value to us, because they embrace a history of our missions to the Sandwich Islands, to the Oriental Churches, and to India, compiled, in great measure, from the writings and observations of our own missionaries, and by one who, of all men, was most eminently fitted for the task; therefore,

Resolved, That we make grateful record of the renewed obligations under which we are thus placed by our venerated father and brother, for this happy closing of a fifty years' service in this blessed cause; and that here, in the Temple of God, at the close of these solemnities, we lift up for him the prayer which, at the close of his eventful life, the Royal Psalmist offered for himself: "O God, thou hast taught me from my youth, and hitherto have I declared thy wondrous works: now also, when I am old and gray-headed, O God, forsake me not, until I have showed thy strength unto this generation, and thy power to every one that is to come."

Resolved, That as a fitting complement to this work, so well begun, we hereby request our Home Secretary, if consistent with his present onerous duties, to prepare, at his convenience, a history of the missions of the Board to the North American Indians.

The committee nominated the following persons, and they were elected corporate members by ballot: A. E. P. Perkins, D. D., Nathan Carruth, Esq., D. L. Furber, D. D., Richard H. Stearns, Esq., Philip L. Moen, Esq., and Samuel Johnson, Esq., of Massachusetts; William Thompson, D. D., Hon. George C. Woodruff, and Roland Mather, Esq., of Connecticut; Rev. George B. Safford, of Vermont; Hon. William I. Phelps, of Illinois; Rev. Richard Cordley, of Kansas; and Rev. Nathaniel A. Hyde, of Indiana.

OFFICERS.

Dr. James H. Means, for the Committee on Officers of the Board, reported, nominating the following persons, who were unanimously chosen by ballot:—

MARK HOPKINS, D. D., LL. D., *President.*
HON. WILLIAM E. DODGE, *Vice-President.*
AUGUSTUS C. THOMPSON, D. D.,
HON. ALPHEUS HARDY,
ABNER KINGMAN, Esq.,
JAMES M. GORDON, Esq.,
RUFUS ANDERSON, D. D.,
EZRA FARNSWORTH, Esq.,
EDMUND K. ALDEN, D. D.,
J. RUSSELL BRADFORD, Esq.,
JOSEPH S. ROPES, Esq.,
Prudential Committee.

REV. SELAH B. TREAT,
NATHANIEL G. CLARK, D. D.,
Corresponding Secretaries.
JOHN O. MEANS, D. D,
Recording Secretary.
LANGDON S. WARD, Esq.,
Treasurer.
HON. THOMAS H. RUSSELL,
HON. AVERY PLUMER,
R. H. STEARNS, Esq.,
} *Auditors.*

LETTERS OF EXCUSE.

The Recording Secretary announced that letters excusing their absence from the meeting had been received from the following corporate members of the Board: —

Dr. Gordon Hall, Samuel Holmes, Esq., Ebenezer Alden, M. D., Dr. Wolcott, Dr. Riddle, Dr. Aaron Warner, Gen. O. O. Howard, Dr. Condit, D. Willis James, Esq., Dr. Thatcher Thayer, Rev. J. H. Coulter, Dr. Thomas Shepard, Dr. E. Pond, Dr. Alvan Bond, Hon. S. L. Withey, Dr. J. H. Fairchild, Dr. W. Patton,

RESOLUTION OF THANKS.

Mr. Hyde, also in behalf of the same Committee, reported a resolution of thanks, which was unanimously adopted by a rising vote of the assembly, as follows: —

Resolved, That the sincere and hearty thanks of the Board be presented to the people of Rutland, and the neighboring and even distant cities and towns, for that hospitality which has been so generously extended to the large numbers who have gathered to attend this Annual Meeting of the Board; to the Committee of Arrangements, who, with such unwearied and successful assiduity, have performed their very arduous labors; to the several churches that have generously opened their houses of worship for the meetings of this occasion; to members of the choir and others who have assisted in the service of song; to the railroad companies that have kindly afforded increased facilities for attending the meetings, by the reduction of fares, and in other ways; and to the managers of the press, for the efforts they have made to give full and accurate reports of the proceedings.

FAREWELL ADDRESSES.

Secretary Clark mentioned the names of missionaries about to go abroad or now on their way, commending them to the sympathy and the special prayers of Christians. Parting addresses of great interest were then made by several of these brethren — Rev. Charles H. Brooks, designated to Western Turkey; Rev. J. H. De Forest, going to Japan; Rev. Joseph Neesima, a native of Japan, and about to return there (who was introduced by Hon. Alpheus Hardy, briefly stating some of the singular facts of his history); Dr. E. E. Bliss, of Constantinople, and Rev. T. L. Byington, soon to sail for the same city. The hymn, "Shall Jesus bear the Cross alone," was then sung, and Dr. E. K. Alden led in a special prayer of supplication for the missionaries, and of renewed consecration. The President of the Board reiterated the expression of thanks in farewell remarks, and Rev. James G. Johnson responded in behalf of the Committee of Arrangements and of the people not of Rutland only, but of Vermont. A few moments were spent in silent prayer, the parting hymn, "Blest be the Tie that Binds," was sung, prayer was offered by

up as to present a very neat and inviting appearance. It should be stated, to the credit of Vermont hospitality, that much of the provision for this room was sent from distant towns — Burlington, St. Albans, etc. — the movement for this originating not with the Rutland people, but with ladies in the other places. The number of corporate members in attendance was 85, and the names of 289 male honorary members were given to the Assistant Recording Secretary. It was understood that about 1500 guests were assigned to places by the Committee of Arrangements at Rutland; how many found places with friends, and at hotels, not reported to that committee, cannot be known. The decided success of the Rutland enterprise has demonstrated, as Mr. Johnson well suggested in his parting address, that the meetings of the Board need not be confined to the larger cities of the land, but that smaller places may enjoy the privilege and participate in the pleasures and advantages of such occasions.

The meeting was eminently a good one; the spirit manifested in the discussion of Wednesday afternoon, on the financial problem, as, indeed, in all other discussions, was one of cheering promise, the interest and the spirit of consecration to Christ and his service seemed to deepen from day to day, and the farewell meeting of Friday morning was felt to be one of the best of its kind.

MISSIONS OF THE BOARD.

Zulu Mission.

Southeastern Africa — near Port Natal.

MEETING OF THE NATIVE CHRISTIANS — LIBERALITY.

as well as a Home Missionary Society, was urged upon them, and they promised to give it their serious consideration. We shall continue to urge this matter until a band of native missionaries is

fervent prayers; and should we not also be thankful that these Zulu Christians, who only a few years ago were under the dominion of heathen selfishness, are now willing to bring their offerings, and lay them so cheerfully on the Lord's altar? Is it strange that I should contrast *their* standard of giving with that of those who live in homes of luxury, and should feel, that if American Christians gave in proportion to their ability, as do these African believers, the treasury of the Board would never fail.

"The Sabbath, the last great day of the feast, was deeply interesting. The large chapel was packed with a congregation consisting chiefly of civilized and Christian Zulus, and the sermon by the native minister, Rev. Rufus Anderson, was one which they will not soon forget. Rev. Benjamin Hawes assisted at the sacramental service in the afternoon, and his appeal to his brethren to live near to Christ, touched all hearts. On Monday morning the natives dispersed for their homes, some of them walking a distance of one hundred and thirty miles, but all seemed happy, and if I could judge from the cheerful good-by they gave us, I should say they all felt that they had en-

no longer with us; and we are made to feel that indeed another generation has succeeded to that which began the work in enlightenment and spiritual renovation in these lands. Well may our honored and beloved father and mother in the Lord rejoice in what their eyes have seen, and they themselves have been permitted to do. Their works will follow them, and their reward will be everlasting. They carry with them in their retirement the respect and love of a great multitude of persons, foreigners and natives, of many nationalities, who have seen in them the excellency of the religion they professed and taught; and many prayers will ascend that their evening of life may be prolonged, — be bright and happy until its twilight shall mingle with the dawn of eternal day. It is anticipated that, in the use of the German tongue, they will find employment at Brünn, in which they may perhaps do even more in their last days, in bringing souls to Jesus, than they have accomplished in any former period of their life; for the Spirit of the Lord is there, and many are reported as ready to hear the Word. We were much interested in the accounts given us by Mr. Henry Schauffler

nue to plead for, to be given at the earliest possible date."

North China Mission.

REFLECTIONS AFTER A TOUR.

Mr. Porter wrote from Tientsin, June 19, mentioning a tour, with his sister, to a village about half way between Tientsin and Pao-ting-fu, and says: —

"The reception, by the plain, simple-hearted country people, was very touching. Four men and two lads have been baptized by Dr. Blodget. A three-donkey team and an open cart came over [to the river, about three miles] to carry my sister. We rode over a continuous wheat field. Last fall ten feet of water covered the plain, and surrounded the houses. A small crop of grain will be harvested, and then another flood, very likely. The whole village came out to see the strange lady, and followed her into the court. For three days, save one Saturday evening, when it seemed best to spend the night on the boat, the women and girls crowded around to listen and strained by fear. So much for the work already done.

"Another view discovers that very few reading men are to be found in these villages, so that he who can read is the more respected. And further, one of the first results of baptism seems to be an impulse toward learning to read, first the simple tracts and the catechism, then the Gospels and the Testament. One young man, just baptized, has in three months learned a thousand characters, can read the catechism and, what is as interesting as it is singular, is teaching his wife to read as fast as he can. She desires to be baptized. In pleasant talk, as we went toward our boat one night, the fact came out that the majority of our church-members, including some of the promising young men of the training-school, had learned to read since joining the church. The hope of the church in China lies here. The poor are to hear the gospel, are to long to read it, are to have thought and life awakened by it, — as has been the history of the church so often repeated, — and then the divine life and power of the Holy Book will cause the scholasticism of Confucianism to give way

"We cannot speak with that enthusiasm which the flooding tide in Japan stimulates; but even here we have the 'stars in their courses' fighting for us. Not even the failing treasury, nor the slow moving of this mountain of evil, shall forbid raising again and again the Macedonian cry, 'Help'—not us—but these simple-hearted, ignorant, superstitious people. Help them to knowledge and righteousness. Help them to rebel against Satan and establish a kingdom whose foundation is peace."

Mr. Stanley also wrote from Tientsin, July 22, reporting a tour of 37 days in the country, during which he baptized 11 adults and one child, at places which had been visited before, and where there were converts. Two others asked for baptism, others were interested, not a few are favorably disposed, while opposers have also appeared in the field.

AN OPIUM SMOKER PRAYING.

Mr. Pierson wrote July 25, mentioning two cases of apparent religious interest at Pao-ting-fu. Of one he says:—

THE FIELD OCCUPIED A GOOD ONE.

Mr. Greene wrote from Yokohama, August 1st. Since leaving Kobe, he had been led to compare the field and the workings of his own (the Board's) mission with those of other missions in the Empire, and he notices some pleasant things as follows:—

"In the first place, we hold an excellent position for active Christian work. Kobe and Osaka are the only two places in Japan, so far as I know, where foreigners can hire houses in the native town, and, as a consequence, our mission holds the only two 'propaganda,' as Dr. McClay calls them, in this country. In the new chapel in Osaka, there assembles, with more or less regularity, the largest congregation attendant upon Protestant preaching in Japan. Possibly the Yedo congregation may equal that of Osaka; but I think not. The Kobe congregation is only a little behind that of Osaka. The preaching places of other missions are either in the foreign settlements, or they are back-parlor arrangements in the native town, like what I tried in Hiogo

argument in favor of foreign missions than is to be found in the history of Japan missions during the past year."

HOW MUCH OF THE BIBLE HAS BEEN TRANSLATED?

On the 12th of August Mr. Greene wrote, in reply to inquiries from the Secretary: —

"The Gospels according to Matthew, Mark, and John have been translated and published. Luke is now undergoing revision, and we hope will be published some time this fall. As it is the first work *the Committee* has attempted to do, it has not progressed very rapidly; but every day, as the Committee becomes more accustomed to the work, there is a great increase in the facility with which its members accommodate themselves to one another.

"No other portion of the Bible has been published. Genesis has been translated, by Mr. Thompson, of Yedo (Presbyterian mission), and the Epistles to the Romans, Ephesians, and Hebrews, have been translated by Dr. Hepburn. It is not likely that any of these will be published until after their revision by the

the True Religion,' — written by Mr. Davis; two by the Presbyterians, and one by the Reformed; besides a catechism by the Baptists, another by the Episcopalians, and a translation of 'Peep of Day,' by the Presbyterians. Our mission also published, some time since, an edition of the 'Sermon on the Mount,' both Romanized and in the Japanese character. Possibly other religious books have been published, but I think of none, unless our little hymn book, of seven hymns, is counted worthy of a place in the list."

THE INFLUENCE OF CHRISTIAN PHYSICIANS.

Writing on the 10th of August, from Kobe, Mr. Atkinson refers to the new missionaries expected, and makes statements regarding the influence of missionary physicians, the present attitude of Government, how far the field is open, and some other points of interest. He writes: —

"I am glad that another physician is coming. We ought to have a medical missionary in every station. We do not need them to *open* places; for, on the whole, the working of physicians is not

hates Christianity; and his life is a pretty thorough carrying out of the saying. Such men as he are the John Baptists heralding our approach, and we earnestly desire other and better voices crying in the wilderness, and preparing the way of the Lord.

"Dr. Berry is a good John Baptist; we want more such. But after all, while rejoicing in coming men, and in men present, and in the ability represented, we need *God* vastly more. Doubtless the Holy, Just, and Good is already here, and has been; but we do so long to see more manifest revealings of his power!"

OBSTACLES — POSITION OF THE GOVERNMENT.

"It seems strange that this nation is taking its present stand. Government now utterly refuses to do anything about travel, or permission to reside in the interior, until after the revision of treaties; and when that will be no one seems to know. Among the foreign residents, the treaty revision question is the one standing joke. All passports have recently been taken from the foreigners in Japanese employ, and only *specific* passes are given; and if the statement of to-day's things are *facts*. Hence this document was sent to Kioto, and with this result: Last Sunday a long letter came to Tsugi from that official, informing him that his 'Ward Officer" *did not dare* to set his seal to the letter; and stating farther, that it would probably be dangerous to Tsugi's mother, and other relatives, if the thing should go on.

"This brings us to a full stop in that direction, for the present. It has also come to my ears, that the Kioto government has written to the Kobe-Hiogo government, asking why missionaries are allowed to go on with their work here; but whether this was to learn for its own information, or whether it was to upbraid this Kobe-Hiogo government, I do not know.

"Taking matters as they appear, all in all, I think the Japanese are building dams in the way of progress very similar to the Mill River dam; and by and by they will burst with crash and roar. Progress there must and *will* be. Heavenly reign there must and will be. The Word of God must and will have free course, must and will run and be glorified. In every nook and corner of this land of

death. Six of this class stood by all the time, and now every one has expressed the purpose to follow Christ, every one has prayed aloud in the Tuesday evening prayer-meeting or at our family devotions, two have already united with the church, and intend to become preachers of the Word to their own countrymen, and others will unite at the next communion. Hence you will not be surprised that I think well of a school."

A NOTEWORTHY PRAYER-MEETING.

"Two weeks ago the Japanese prayer-meeting (which is always held Tuesday evenings at our house) was a peculiar one. That evening one of the native church-members buried an only child, hence the church-members were absent from the prayer-meeting. One came, however, and several other Japanese, in various stages of progress toward a Christian life, were also present. We thought our meeting would be very short. We sang a hymn, and I asked the *one* Christian to offer prayer. He did so, and we sang another hymn. Miss Talcott made a few earnest remarks, and at the close, asked one tianity was so completely excluded, the crowds who, passing in the street, dare to call in, and in numbers seat themselves to hear the words of life."

Mission to Austria.

ENCOURAGEMENT AT BRÜNN.

Dr. Schauffler, who has recently removed from Constantinople to reside with his son at Brünn, wrote from that place to the Secretary of the Board on the 5th of September, expressing strongly his interest in what seems to him a most encouraging commencement of missionary labor there. Indeed, he "ventures to say, that no missionary enterprise of the American Board ever began with more cheering prospects." Mr. Henry Schauffler wrote, September 7th: —

"I know you will not have much time to spare when this reaches you, but I feel as though I must tell you, as briefly as possible, what encouragement the Lord is giving us in Brünn. While I was absent over two Sabbaths, in the early part of August, my wife went out one day into

school hymns? We carried the matter to the Lord in prayer, and received the answer, — 'Suffer little children, and forbid them not, to come unto me.' So we told the children on Saturday, that if their parents gave them leave, and they wanted to come on Sunday morning, at nine o'clock, we would sing together, and they should hear a Bible story. Seventy-three crowded into our sitting-room. The singing went capitally, and they listened most attentively to the story of the paralytic. Our hearts overflowed with gratitude to Him who had thus unexpectedly given such an opportunity to tell these little ones of Christ, their friend and Saviour. The utter ignorance of many of them was as lamentable as their interest was great. The following Sabbath eighty came; yesterday sixty-five were present. Doubtless the priests will do their utmost to break up this exercise, and as Brünn is much more loyally Catholic than Prague, will partly succeed; but we are persuaded that this '*children's movement*' is of the Lord, and that out of it will grow either a permanent private Sunday-school, or a public children's Biblical lecture. We wait for the Lord to

meeting two weeks ago, declared his purpose to serve the Lord henceforth. Yesterday evening he gladly accepted my invitation to come to me for private religious conversation some evening this week.

"For several months past a young Catholic gentleman has visited us. At first he did not know whether there was a God, or whether he had a soul. But he was at least honest; and, seeing that we believed firmly that which he had hitherto doubted, he expressed his determination to investigate the claims of Christianity. We lent him a New Testament and other religious books. He became evidently troubled, as we could see from his looks, but felt that he must *investigate*, and that would take time. But Saturday before last I called on him, and had a most deeply interesting conversation. Sunday evening he attended the meeting here for the first time, a bold thing for a man in his position, and last Saturday he visited me for religious conversation. I asked him whether he was ready now to yield his heart to the Lord, to trust Christ as his Saviour, and to live

gather around us Sunday morning to hear what is to them literally the *news* of Christ's love for children; if they could only look in on our Sabbath evening meeting and mark the attentive, earnest, often anxious, and even tearful faces of those who listen for the first time in their lives to the glad tidings of a *free* salvation; if they could but feel thrilled, as we do, by the glorious certainty that *God is working here*, that he is lighting a light that shall yet illumine this whole dark land, how would their warm sympathies stream over to Bohemia, Moravia, and Tyrol, and their believing prayers ascend to the throne of grace for us and the perishing multitudes around us; and what a mighty impulse would this work receive in answer to the earnest cry sent up from that mount of privilege!"

Spain.

STATISTICS OF PROTESTANT EFFORTS.

Mr. William H. Gulick wrote from Santander, August 12, sending statistics in regard to Protestant evangelistic efforts in Spain, the gathering of which must have cost him much effort. They will be of value to many readers of the Herald, for reference, and most of the tables will be given here. He writes:—

"The following tables show the number of foreign missionaries, and of native pastors and evangelists now laboring in Spain, and the societies that support them, or the denominations to which they belong. If not exactly accurate they are essentially so. The number of Plymouth Brethren might, perhaps, be rightly reduced, by reporting some so classified as supported by committees, or individuals, unknown to the public, or as 'trusting in the Lord' for their support. It is also but fair to state, that perhaps not one of those placed under that heading in these lists would accept the classification."

PROTESTANT LABORS IN SPAIN.

THESE INDIVIDUALS ARE DISTRIBUTED AS FOLLOWS:—

STATIONS.	FOREIGNERS.				NATIVES.		
	Men.	Married Ladies.	Single Ladies.	Total Foreigners.	Native Pastors.	Native Evangelists.	Total Natives.
1. Madrid	12	10	..	22	5	4	9
2. Barcelona	7	4	1	12	1	4	5
3. Santander	2	2	..	4	..	..	..
4. Seville	2	..	2	4	3	..	3
5. Cadiz	1	..	..	1	1	..	1
6. San Fernando	1	1	..	2	..	..	..
7. Rio Tinto	1	1	..	2	..	..	..
8. Jerez	1	1	..	2	..	1	1
9. Balearic Islands, Mahon	..	..	..	..	..	2	2
10. Valencia	..	..	..	..	..	1	1
11. Alicante	..	..	..	..	1	1	2
12. Cartagena	..	..	..	..	1	..	1
13. Granada	..	..	..	..	1	..	1
14. Huelva	..	..	..	..	1	..	1
15. Cordova	..	..	..	..	1	..	1
16. Linares	..	..	..	..	1	..	1
17. Camuñas	..	..	..	..	1	..	1
18. Valladolid	..	..	..	..	1	..	1
19. Zaragoza	..	..	..	..	..	1	1
	..	..	..	..	1	..	1
Total	27	19	3	49	18	14	32

"The most important statistics of the evangelical work in Spain may be summarized as follows:—

"The Monthly Tract Society (English) has Mr. Jameson for agent in Spain.

de Gracia' (The Aurora of Gracia) — a suburb of Barcelona; twenty-five numbers issued; a weekly paper, brought out by Mr. George Lawrence, of Barcelona."

Italy.

Dr. Luther H. Gulick has also made much effort to obtain the statistics of Protestant churches and missionary operations in Italy, and sends the following table and remarks, as presenting the nearest approach to accuracy which he has been able to secure: —

STATISTICS OF ITALIAN MISSIONARY CHURCHES.

	Waldensian.	Free Italian Church.	The Brethren.	English Methodists.	American Methodists.	English Baptists.	American Baptists.	Total.
Piedmont, Sardinian Kingdom, and Liguria	10	4[1]	19	2	..	1	1	37
Lombardo-Venetia	8	6[2]	5	8	1	..	1	29
Total in *North* Italy	18	10	24	10	1	1	2	66
Emilia	1	2	5	2	5[3]	..	3	18
Tuscany and Island of Elba	5	7	2	1	1	..	..	16
The Marches, Umbria, and Comarca	2	4	1	2	1	..	2	13
Total in *Central* Italy	8	13	8	5	7	1	5	47
Neapolitan Provinces	3	..	7	..	..	..	1	11
Sicily	7	..	5	..	..	..	..	12

8 of the Brethren; 7 American Methodist; 5 English Methodist; 5 American Baptist, and 1 English Baptist. The Free Italian Church has a little more than half its strength in this portion of the peninsula. The American Methodist work, under the Rev. Dr. Vernon, has thus far all its churches here, with the exception of one in Venetia; though Dr. Vernon expects soon to occupy in Genoa, Naples, and elsewhere. Out of the 8 churches of the American Baptist mission, under the Rev. Dr. Taylor, 5 are in Central Italy.

"In South Italy there are 12 English Wesleyan, and 10 Waldensian churches. In all Southern Italy and Sicily the only Christian workers, with the exception of one enterprise, are under the American Baptists, the Waldensians, and the English Wesleyans.

"There are, in all, 136 stations and 23 out-stations, making a total of 159. The work overlaps somewhat, and 56 of these stations and out-stations represent only 21 different localities. An early division of fields would have obviated this unhappy fact. It is to be remarked, however, that at least 9 of these places are capital cities, and that 10 of them have a population each of about (or over) 100,000. Deducting 35 from the 159, we have still 124 different places where the gospel is regularly preached. The total number of pastors and evangelists, so far as reported, is 104, to which we may safely add 32 for the unreported laborers, and so have 136, a number equal to that of the stations, exclusive of the out-stations. Many of these are doubtless men but poorly fitted for such work, and the great need is for 'men called of God,' and 'thoroughly furnished.'

"The total membership of these missionary churches in Italy, as given in the table, is 4,822. The statistics of the Free Church are defective; only 955 are reported this spring, but it is plain that the communicants must number not far from 1,300. The so-called 'Brethren' do not, on principle, report their numbers, and we have no figures regarding the independent English churches which call themselves the 'Apostolic Church.' We are quite safe in putting the total membership of the mission churches at least at 4,500 [5,500 ?]."

The receipts, from all sources, amount to $42,431.03."

(ENGLISH) METHODIST NEW CONNEXION.

THE Home, Colonial, and Foreign missionary operations of this Church are presented in a single Report, which states: "The following statistical summary includes all the branches of our Missions, viz.: 287 chapels; 425 societies; 113 missionaries; 227 local preachers; 9,551 members; 616 probationers; 1,665 Sunday-school teachers; 13,417 scholars."

The whole Income for the year was £7,122 8*s.* 11*d.* ($35,612). The larger part of all the operations — 245 of the chapels and 9,634 of the Sunday-school scholars — are in Canada. The only mission to the heathen seems to be in China, with two stations, two missionaries — at Tientsin and Laou-Ling — and 251 members.

DANISH MISSIONARY SOCIETY.

[THE following account of this Society and its operations was sent for publication in the Missionary Herald by "Pro-

manifested itself in the established church, to which almost the whole population belongs, and its results are evident almost in the whole country. With it the interest for missions has progressed, and would have been greater, but that we have some chilling experiences in this matter. Under its active President, Rev. Pastor Kallar, whose name and works are known beyond his country, this Society resolved, in 1863, to open a mission in India, where the old Danish missions had been, and where a German, Rev. C. Ochs, at Puttambaukam, South Arcot, offered his services. He worked as a missionary in the service of this Society for some years, and died November, 1873. Two missionaries were sent out, Rev. P. Andersen, at Tricalore, and Rev. I. Petersen, and this year they are joined by Mr. H. Iensen. When Ochs died, Mr. Petersen went to Puttambaukam, but has there been subject to much annoyance. A native catechist was understood to have deceived the old Mr. Ochs, who valued him much; but when Mr. Petersen discharged him, he and some native Christians, who wished to appropriate to themselves some of the

espoused the mission since the days of Egede, a century and a half ago. While in the missions of the United Brethren, where the regulations of the mother congregation, at Germany, are upheld, the natives are kept, as far as we can see, in too great subordination to the Europeans, the Danes make it an aim of their efforts, to raise the Greenlanders to take care of, and eventually to manage their own affairs. Two seminaries have been in operation for thirty years, and this spring, the first Greenlander has been ordained a minister to his own countrymen. For two winters he has sojourned at Copenhagen, and has there received a more thorough theological education than could be obtained in Greenland, and in May last he was ordained by the Bishop of Iceland, and we hope that he will be the first of many brethren. Lately the Missionary Society received a letter from the Right Rev. Bishop Bompas, who wished to have some Greenland catechists to send out among the Esquimaux west of Baffin's Bay, and the Society has written to the missionaries of Greenland to inquire if such are to be found."

RECEIPTS OF ENGLISH SOCIETIES.

"EVANGELICAL CHRISTENDOM," for June, gives the following table of receipts reported at the May anniversaries in London:—

	1873.	1874.	
BRITISH AND FOREIGN BIBLE SOCIETY	£188,837		£220,964[1]
PRINCIPAL FOREIGN MISSIONARY SOCIETIES—			
Church Missionary Society	156,440	261,221	
Wesleyan Missionary Society	156,910	167,995	
London Missionary Society	115,070	115,909	
Society for the Propagation of the Gospel	113,124	110,259	
Baptist Missionary Society	38,611	40,255	
Moravian Missions	15,478	18,017	
South American Missionary Society	10,719	11,788	
English Presbyterian Missions	9,541	8,971	
Turkish Missions Aid Society	4,164	3,552	737,967

RELIGIOUS EDUCATIONAL SOCIETIES —			
British and Foreign School Society	20,079	11,215	
Christian Vernacular Education Society for India	7,889	9,760	
Indian Female Normal School Society	6,061	7,891	
Wesleyan Education Committee	7,033	7,878	
Home and Colonial School Society	6,157	6,416	
British Syrian School Association	9,295	5,578	
Church of England Education Society	3,913	4,008	
Ragged School Union	4,099	3,805	
Sunday School Union	2,854	2,669	59,220
MISCELLANEOUS —			
Religious Tract Society	127,599	137,705 [1]	
Church Association	7,154	7,749	
Book Society	7,612	7,541	
Young Men's Christian Association	5,056	3,971	
Bible Translation Society	2,351	2,511	
Christian Association for Young Women		1,476	
Lord's-day Observance Society	1,059	1,032	161,985
	£1,453,478		£1,629,607

MISCELLANY.

CONTRIBUTION FROM MARDIN.

THE Treasurer received the following from a mission station in Eastern Turkey just before closing the accounts of the last financial year: —

BUDDHIST ZEAL AND SELF-SACRIFICE.

MR. BLODGET writes from Peking: "Passing a certain temple, I noticed that the little brick prison, in which a Buddhist priest had long been in voluntary confinement, had been broken open, and

DEPARTURE.

Rev. William B. Capron and wife, of the Madura mission, Southern India, sailed from New York, September 12, returning to their field.

Miss Martha A. Anderson, of Shelburne, Mass., sailed from New York September 19, to join the Mahratta mission, Western India.

Rev. Edward G. Bickford, and Mrs. Harriet S. Bickford, from Chaumont, N. Y., D. M. B. Thom, M. D., and Mrs. L. H. (Park) Thom, of Owatonna, Minnesota, sailed from New York September 23d. — Mr. and Mrs. Bickford to join the Central Turkey mission, and Dr. and Mrs. Thom designated to Mardin, Eastern Turkey.

Rev. Justin W. Parsons, of the Western Turkey mission, sailed from New York October 10, returning to his field.

DEATHS.

At Madura, Clay County, Kansas, (?) August 10, 1874, Rev. William Todd, formerly (from 1833 to 1839) a missionary of the American Board, in Ceylon and at Madura, aged 73.

At North Carver, Mass., September 19, Martha Evarts Tracy, wife of Rev. William W. Livingston, formerly of the Western Turkey mission, aged 37.

At Charlotte, North Carolina, August 21, 1874, Sarah Rhea Shedd, aged 8 years, only daughter of Rev. John H. and Sarah J. Shedd. She was born in Persia, where her parents were, for several years, missionaries of the Board.

This Number of the Herald is late in coming out, of necessity, as most of the matter — the whole account of the Meeting of the Board — had to be prepared and printed after the usual time for having *all* matter in the printer's hands.

DONATIONS RECEIVED IN SEPTEMBER.

MAINE.

Cumberland county.

Cumberland, Cong. ch. and so.	17 85
Falmouth, 2d Cong. ch. and so.	19 00

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.

Jericho Centre, Cong. ch. and so. 40 00—214 67
Franklin co. Aux. Soc. C. B. Swift, Tr.
Swanton, Cong. ch. and so. 21 00
Orange county.
Brookfield, a widow's mite, 25
Orleans county.
Coventry, a friend, 5 00
Craftsbury, Cong. ch. and so. 49 35
Derby, a friend to the cause, 5 00—59 35
Rutland co. James Barrett, Agent.
Castleton, Mrs. Moulton, 2; Miss E. A. Lee, 3; 5 00
Hubbardton, Cong. ch. and so. 10 00
Rutland, Cong. ch. and so. m. c. 20 19
Sudbury, Cong. ch. and so. 11 00—46 19
Washington co. Aux. Soc. G. W. Scott, Tr.
Berlin, Mr. and Mrs. James Hobart, 1 00
Montpelier, Cong. ch. and so. 128 25
Waterbury, Cong. ch. and so., annual coll. 46 70—175 95
Windham co. Aux. Soc. C. F. Thompson, Tr.
South Wardsboro, Abigail Baldwin, 10 00
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.
Ascutneyville, Mr. and Mrs. Allen Murray, 5; a friend, 5; 10 00
Hartford, Cong. ch. and so., add'l, 20 00
Ludlow, Cong. ch. and so., add'l, 14 80
Norwich, Cong. ch. and so. 10; Ann Marsh, 5; 15 00
Rochester, Cong. ch. and so. 60 00—119 30
805 31
Legacies.—Clarendon, Julia A. Pierce, by H. F. Button, Adm'r, 400 00
1,205 31

MASSACHUSETTS.

Barnstable county.
Truro, Cong. ch. and so. 25 00
Berkshire county.
Great Barrington, 1st Cong. ch. and so. 134 35
Sheffield, Cong. ch. and so. 36 15—170 50
Bristol county.
80.03; Olivet ch. and so. 97.50; Memorial ch. 100; Mrs. S. 2; 280 13
Westfield, 2d Cong. ch. and so., for the debt, 48.35; G. D., thank-offering for restoration, 100; 148 35
Wilbraham, Cong. ch. and so. 54 55—658 03
Hampshire county, Aux. Soc. S. E. Bridgman, Tr.
Amherst, 1st Cong. ch. and so. (of which L. Sweetser, 50, with other donations, to const. HOWARD PECK SWEETSER, H. M.) 211 99
Cummington, Village Cong. ch. and so. 22 09
Greenwich Cong. ch. and so. 85 35
Hatfield, Cong. ch. and so. 44 35
Hadley, 2d Cong. ch. and so. 31 00
Northampton, Florence Cong. ch. and so. 223.45; Mrs. L. 200; Edwards Cong. ch. and so. 13.24; 436 69
Southampton, Cong. ch. and so., add'l, 50
Westhampton, Rev. James Lanman, 25 00
Worthington, Cong. ch. and so. 44 50
———, a friend, thank-offering, 30 00—931 47
Middlesex county.
Bedford, Cong. ch. and so., special coll. 39 37
Lincoln, John Farrar, 15 00
Lowell, High st. Cong. ch. and so. 200 00
Natick, 1st Cong. ch. and so. m. c. 5 00
Newton, Eliot ch. and so. m. c. 49 23
Reading, a member of Old South ch. 5 00
Somerville, Franklin st. Cong. ch. and so. m. c. 7 41—321 01
Middlesex Union.
Ayer, Cong. ch. and so. 10 00
Boxboro, Cong. ch. and so. 7 79
Fitchburg, Calv. Cong. ch. and so. 39 21
Townsend, a friend, 1 50—58 50
Norfolk county.
East Medway, Cong. ch. and so. 49 55
Walpole, Ortho. Cong. ch. and so. 108 40
Weymouth, a friend, 15 00
Wrentham, Cong. ch. and so. m. c. 5; Cynthia Hawes, 10; 15 00—187 95
Old Colony Auxiliary.
Lakeville, a friend, 3 00

Providence, a few members of the Union Cong. ch. and so. 65; W. S. Merrill, 50; a member of Central Cong. ch. 20; ——, 2; 137 00—157 00

CONNECTICUT.

Fairfield county.
Black Rock, Cong. ch. and so. 89 55
Bridgeport, Edward Sterling, 50; a few friends in South ch., extra coll. 29; 79 00
Fairfield, Cong. ch. and so. 283 91
Greenwich, 1st Cong. ch. and so. 16 42
Greenfield Hill, Cong. ch. and so. 28 02
Trumbull, Cong. ch. and so. 14 00—510 90
Hartford county. E. W. Parsons, Tr.
East Granby, Cong. ch. and so. 3 75
East Windsor, 1st Cong. ch. and so., to const. N. H. Osborn, H. M. 55 00
Granby, 1st Cong. ch. and so. 12 63
Hartford, Wethersfield Avenue Cong. ch. and so. m. c. 32 70
South Glastenbury, Cong. ch. and so. 5 00
Unionville, Edward Lyman, 2 00
West Hartford, Charles Boswell, to const. Edward Kenney, H. M. 100 00—211 08
Litchfield county. G. C. Woodruff, Tr.
Colebrook, Cong. ch. and so. 60 25
Thomaston, Cong. ch. and so. 25 74—85 99
Middlesex county. E. C. Hungerford, Tr.
East Hampton, 1st Cong. ch. and so., to cons.. Rev. Joel S. Ives, H. M. 54 11
Middletown, 1st Cong. ch. and so. (of wh. avails of ring, 50c.), 20.50; 3d Cong. ch. and so., add'l, 7.25; J. F. Huber, for Madura, 1; 28 75
Portland, 1st Cong. ch. and so. m. c. 22 50—105 36
New Haven county. F. T. Jarman, Agent.
Fair Haven, 2d Cong. ch. and so. 65 00
Milford, 1st Cong. ch. and so. m. c. 11 50
New Haven, 1st Cong. ch. and so. m. c. 8.35; North ch. m. c. 7; Davenport, ch. 7.25; Samuel Miller, 100; Nelson Hall, 50; Mrs. Leonard Bradley, 10; 182 60
West Haven, Cong. ch. and so. 100 00
West Meriden, E. K. Breckenridge, 3 00—362 10

L. W. Trumbull and Mrs. Elmira Black, H. M. 200 00
Onondaga Valley, Presb. ch. and so. 21 57
Poughkeepsie, Mrs. H. Loomis, Jr. 10 00
Salem Centre, Leavitt Hallock, 5 00
Saugerties, Rev. Joseph Danielson, 20 00
Union Centre, S. Newton, 1 00
Union Falls, James D. Duncan, 20 00
Wading River, Cong. ch. and so. 12 21
——, "It is blessed to give," 10 00—5,778 53

Legacies.—Columbus, Parma S. Palmer, by Austin Barrows, 25 00
Ogden, Rev. Hiram Dyer, by Mary E. Dyer, 150 00—175 00

5,953 53

NEW JERSEY.

Chester, Cong. ch. and so. 15 00
Elizabeth, Mrs. C. P. Sweetser, 10 00
Fairfield, Mrs. Ruth N. Diament, 20 00
Orange Valley, a friend, 5 00—50 00

OHIO.

Belpre, S. N. Byington, 10 00
Brownhelm, Cong. ch. and so. 34 05
Claridon, Cong. ch. and so. 37 61
Cleveland, Euclid Ave. Cong. ch. and so. 50 52
Columbus, 1st Cong. ch. and so., add'l, 26 00
Edinburg, Caroline Heydon, 2 00
Jackson, E. D. V. 3 00
Lebanon, Friends, by O. P. Kinsey, 36 00
Oberlin, Rev. C. G. Finney, D. D. 5 00
Paddy's Run, Cong. ch. and so. 60 00
Pittsfield, Cong. ch. and so. 8 65
Rootstown, Cong. ch. and so. 31 50
Saybrook, Cong. ch. and so. 17 00
Strongsville, Free Cong. ch. and so. 100 00
Wakeman, Cong. ch. and so., a thank-offering, 20 00
Yellow Springs, Æ, 5 00—446 33

ILLINOIS.

Atkinson, Cong. ch. and so. 5 50
Chebanse, a friend, 1 00
Chesterfield, Cong. ch. and so. 17 50
Chicago, Philo Carpenter, to constitute Edward Hildreth, H. M. 100; New

Minneapolis, 2d Cong. ch. and so. 5.76; Plymouth Cong. ch. and so. m. c. 12.09; 17 85
Waseca, Cong. ch. and so. 6 60
Winona, 1st Cong. ch. and so. 77 29
Sauk Centre, Cong. ch. and so. 10 00
St. Peter, Mrs. Jane A. Treadwell, 5 00—146 74

MISSOURI.

Brookfield, Cong. Ch. of Christ, 7 15

IOWA.

Bowen's Prairie, Cong. ch. and so. 10 00
Buckingham, Cong. ch. and so. 25 00
Cedar Rapids, a friend, 5 00
Chester, Cong. ch. and so. m. c. 25 50
Fairfax, Cong. ch. and so. 4 25
Gilman, D. Pinkerton, 5 00
Grinnell, Cong. ch. and so. m. c. 25 77
Iowa Falls, 1st Cong. ch. and so. 26 25
Lyons, Cong. ch. and so. 20 00
Mason City, Cong. ch. and so. 7 00
New Hampton, Cong. ch. and so., add'l, 3 50
Tabor, Cong. ch. and so. 19 50—176 77

WISCONSIN.

Beloit, Mrs. S. M. Clary, 10 00
De Pere, Cong. ch. and so. 12 02
Fort Howard, Cong. ch. and so. 30 00
New London, Cong. ch. and so. 12 01
Platteville, Cong. ch. and so. 35 00
Quincy, Mrs. S. P. Berry, 5 00
Rosendale, Cong. ch. and so. 30 50
———, a friend, 10 00—144 53

NEBRASKA.

Linwood, Cong. ch. and so. 10 00
Savannah, 1st Cong. ch. and so. 20 00—30 00

CALIFORNIA.

Oakland, 1st Cong. ch. and so. 79 09
Sacramento, Cong. ch. and so. 41 44
San Francisco, Plymouth ch., annual coll. 372.30; "A privilege to give," 100; Plymouth Cong. ch. and so. m. c. 38.27; 510 57—631 10

TEXAS.

Bessie and Frankie Merriam, 1; Pittston, Cong. s. s. 2.90; Sandy Point, Cong. s. s. 10; 39 51
VERMONT. — Jamaica, Cong. s. s. 3; Craftsbury, Cong. s. s. 7.50; 10 50
MASSACHUSETTS. — Leicester, Cong. s. s. 25.60; Monterey, Cong. s. s. 7; Swampscott, Infant class, Cong. s. s. 8; Woburn, 1st Cong. s. s., for student in Seminary, Harpoot, 40; 113 60
NEW YORK. — Perry Centre, Cong. s. s. 8; Wadham's Mills, Youth's Miss'y Soc'y, 16; 24 00
OHIO. — Elgin, Cong. s. s. 25; Mendon, Cong. s. s. 8.20; 33 20
IOWA. — McGregor, Cong. s. s. 8 66
KANSAS. — Wabaunsee, Cong. s. s. 6 00

$235 47

Donations received in September, $18,263 69
Legacies " " " 7,865 66

$26,129 35

FOR WORK IN NOMINALLY CHRISTIAN LANDS.

MAINE.

Bangor, a friend, 10 00
Hallowell, ———, 10 00—20 00

MASSACHUSETTS.

Amherst, 1st Cong. ch. and so. 7 00
Boston, Mount Vernon ch. and so. 15; South Evan. ch., West Roxbury, 14.20; Shawmut ch., L. 12.50; F. B. P. 5; 46 70
Greenwich, Rev. E. P. Blodgett, 10 00
Haverhill, Algernon P. Nichols, 100 00
Northampton, Florence, Cong. ch. and so. 15; 1st Cong. ch. and so., for work in Mexico, 140.47; 155 47
South Adams, Rev. Chas. E. Stebbins, 25 00
South Weymouth, Friends in 2d Cong. ch., thank-offering, 50 00
Springfield, 1st Cong. ch. and so. 8.96; Olivet ch., for Spain, 40.29; 49 25
Westfield, 2d Cong. ch. and so. 75 00

AT HARAN.

THE

MISSIONARY HERALD.

VOL. LXX. — DECEMBER, 1874. — No. XII.

HARAN.

BY REV. L. H. ADAMS.

A PLEASANT evening in May found Miss Proctor, Mrs. Adams, and myself ive minutes' walk outside the western wall of the city of Nahor, "by a well of vater, at the time of the evening, even the time that women go out to draw vater." At our request of a woman who had come out to the well, "Let us, ve pray thee, drink a little water," she hasted and gave us drink, as was here one to Abraham's servant. With no ordinary feeling we gazed at the massive uins of Haran, aglow with the rays of the sun setting in the distant plains of

there is absolutely no quarry, nor even mountain where one would be possible, nearer than about twenty-five miles; so that for these fortifications, built at such a prodigious cost, there must have been some reason far more potential than any now apparent.

Foremost among the noticeable features of the ruins at Haran is a hewn-stone tower, seventeen and a half feet square at the base, and one hundred and two feet high, visible more than fifty miles away. Originally there seem to have been stairs inside, but these have disappeared and ascent is impossible. Conjecture is all that is left us as to a reason for its erection. In ancient times Haran was famous for a splendid temple of the moon, and as this tower stands in the corner of a large temple, possibly it had some connection with the worship of that luminary. Perhaps the priests, from its summit, first discerned the moon's rising, and signalized the people below to be ready for sacrifice; they might also have used the tower for astronomical purposes; and subsequently its Moslem conquerors may have used it as a military watch tower, from which almost the whole width of Mesopotamia must be visible.

The peaked roofs in the picture, that have such a modern appearance, are of later and ruder workmanship, erected upon what were probably the foundations of the temple of the moon. In attempts at its alteration, the fine ancient gateway has been disfigured by the same bungling Moslem hands that have defiled, in this way, so many other temples of antiquity. The standing portion of the column in the picture is fourteen feet five inches in circumference, and is of white marble streaked with red veins. Huge columns, all of one piece originally, and fine capitals, lie about in profusion, while a beautifully wrought octagonal fountain, in the temple area, is nearly as perfect as ever. There is a noble castle, though partly in ruins, at the southeast corner of the walls, having

sional visits, alone disturb the absolute silence, and as we rode away the next morning, at early dawn, the moon was looking complacently down upon the desolation of her once most famous shrines, as if she would say, "So perish all who worship the created instead of the Creator."

APPROPRIATIONS FOR 1875.

On the 10th of November, the Prudential Committee passed upon the appropriations for the coming year. In a paper which was submitted to the Board at Rutland, they intimated that the requests of the missionaries, if complied with, would carry the amount to be expended above $500,000. It seemed unwise, however, in view of financial uncertainties existing at the time, to propose the raising of a larger sum; and, indeed, in the absence of any marked improvement since the Annual Meeting, they have felt a strong desire to fall below it. But the problem has proved more difficult than they anticipated. They have found themselves in the condition of a father whose children make constantly increasing demands upon his income, simply because the growth of their bodies and the development of their minds render it necessary.

After much inquiry and reflection, they have decided to appropriate $455,600 for the Old Work, and $39,400 for the New Work, making a total of $495,000. They are painfully aware, at the same time, that there will be serious disappointment in some quarters, with not a little heaviness of spirit, when their action in the premises shall be known. It will be seen at once that plans which have appeared very promising, and therefore very desirable, must be postponed,

the Annual Meeting, however, it is not safe to count upon receiving more than $100,000, aside from the contributions of the Congregational churches. Hence the urgency of the question, there propounded, "Will these churches give for the Old Work and the New Work $400,000?" Hence, too, the unanimity with which it was voted to make the endeavor to secure this large amount.

In order that this end may be reached, an advance of *twenty-five per cent.* will be needed on the largest sum which the churches may have given in any one year prior to the last, — in other words, prior to September 1, 1873.

IS THIS INCREASE PRACTICABLE?

The contributions of the Congregational churches amounted last year, as nearly as can be ascertained, to about $376,000. It will be understood, of course, that this gratifying result was owing in part to special collections. But the figures suggest that a sum which is only a little larger, must be within the capabilities of these churches. For while it may be too much to expect that all who increased their offerings last year, will feel able to do so this year, there can be no doubt that others can easily supply their lack of service.

The truth is, and it were well for us to ponder it more frequently, the full measure of our resources has never been ascertained. Of the $376,000, supposed to have been given by the Congregational churches last year, $174,000 were contributed by those in Massachusetts. But it can be safely affirmed that Massachusetts can do still more; and it is confidently expected that she will do more in coming years. And this doubtless may be said of other states, at the West as well as at the East.

THE SECOND COLLECTION.

what reductions, if any, could be safely made. They have done what they could, in making appropriations, to avert the danger; and now, as they appeal to the churches to furnish the sum they are constrained to ask, they feel like saying earnestly, to all, "Brethren, pray for us," and for this cause. Bring it, as His own cause, before the God and Father of our Lord Jesus Christ, before the Head of the Church, the Saviour of the world, in your secret, your family, and your public devotions; pleading with him so to move upon the hearts of his people in this Christian land, that they may be ready to do their whole duty towards those who sit in darkness. "The effectual, fervent prayer of a righteous man availeth much."

REV. JOSEPH NEESIMA.

Much interest is felt by the Christian public in a young Japanese, who was ordained as a Christian minister at the Mount Vernon Church, Boston, on the 24th of September last, and has since left the United States on his return to Japan, to labor for the evangelization of his countrymen, in connection, for the present, with the mission of the American Board there. Prof. J. H. Seelye, of Amherst, who preached the ordination sermon, has given, in the "Congregationalist," an outline of this young man's remarkable history, and readers of the Herald will be glad to see an abridged form of the narrative here:—

"Ten years ago, a young Japanese at Yeddo, who had been brought up with no other knowledge of religion than his own original insight and the Pagan systems around him afforded, had become convinced that these systems could

but one night he managed to elude observation, and gained access to the vessel. He was taken to Shanghai, where he was led to a ship belonging to a Christian merchant of Boston, in which he was brought to these shores, the captain giving him his passage for his service on the way. 'What are you doing here, and why did you come?' said to him one of the sailors in the port after his arrival. 'I have come for an education,' was the reply. 'But an education in this country costs a great deal, and where will you get the money?' was the next inquiry. 'I do not know,' was the simple answer; and in simple faith the young man knelt in secret, and prayed that he might not fail in his great desire. . . . . Thus far his prayers were directed to God as his Creator. He had not yet any clear consciousness of God as his personal Redeemer and Saviour. He did not call himself at this time a Christian; he could not then have told what was implied in such a name. . . . .

"By the wise counsel, the judicious and ample generosity, and the warm Christian sympathy of a Christian merchant of Boston and his Christian wife, this Japanese, thus led from the land of his fathers, has been enabled successfully to pursue a course of academic, collegiate, and theological study, at Phillips Academy, Amherst College, and Andover Seminary — winning the respect and love of all who know him."

CHARGE TO MR. NEESIMA, BY REV. A. C. THOMPSON, D. D.

The narrative above may well introduce the charge given to Mr. Neesima, at his ordination, by Dr. Thompson, which was as follows: —

My Young Friend, — This Council desire me to say a few words to you in their behalf. I do it in place of the Rev. Dr. Clark, Foreign Secretary of the

God has taken you specially in hand. Beware of thwarting him. Do not withdraw your hand from his. Follow thoughtfully, implicitly in the way of his guidance.

By the direct route — the natural route, as we should call it — from the home of Israel in Egypt to the centre of the promised land, was less than three hundred miles; yet the Lord led his people thither by a long and involved course of forty years' journeying. You are at this moment less a native of Japan than a son of the Most High, who has been leading you by a way that you knew not. As we interpret the plan, it was his purpose to make you a Christian laborer in Kobe; perhaps pastor of the first church there, — about as far from your native place, Yeddo, as Philadelphia is from this city, — something less than three hundred miles. But to accomplish that, He brought you around by the way of Canton, the Cape of Good Hope, and Boston, — more than half the circumference of the globe, and occupying a decade of years. Ponder well the marvelous evolutions of the Divine scheme. Do not by forgetfulness, by self-confidence, by scheming, break or mar this strange specialty. Cherish a devout and docile recognition thereof. Such a blessed mystery has its home and solution only in a praying, trustful, obedient heart.

I charge you, my young friend, to consider well your vocation, — its object and source. You believe — we believe — that the divine intent through this long series of noticeable providences to which I have alluded, was preparation to preach the Gospel in Japan. Otherwise your life at Phillips Academy, at Amherst College, at Andover Theological Seminary, was comparatively meaningless; and this ordaining Council is altogether meaningless. We believe that your countrymen, in common with all unevangelized nations, need most urgently the Gospel of our Lord Jesus Christ. The volcanic origin and condition of the

requires no pioneer work for its introduction; it is its own most effective pioneer. It accepts of all real auxiliaries, but it is, by its own heaven-appointed prerogative, mighty through God to the pulling down of any strongholds, and for supplying the utmost wants of the largest numbers. Do you really need more than five barley loaves and two small fishes?

You set forth simply to discharge your own obligation, no one's else. You turn your face homeward, not sent by this Council, nor by the American Board, but by Him who speaks from on high, "Go, preach the gospel." Let your response ever be, "Wo is me, if I preach not the gospel."

I charge you, my young brother, to hold on to this your main work to the end. Providence is always consistent with himself. Specialties in every given case harmonize and converge toward the final object. We can hardly be mistaken now in supposing, as already repeated, that Christian work in your heathen home was what Heaven has had in view all this while.

Singular indeed it is, that a youth living under a government which dates from the epoch of Nebuchadnezzar, which had already maintained itself uninterruptedly for two thousand years when this continent was discovered, and which holds on its course still fresh and strong, should have lighted upon these shores as you did nine or ten years ago, a waif of Providence, and should at this hour have consecrating hands laid upon your head, within a stone's throw of the first Christian home that welcomed you. The Apostles never heard of Japan. The modern Christian world knew nothing of Japan till about the period that America also became known; yet here you stand, one of the antipodes in time as well as geographical position, to enter into the vows of ordination as an ambassador of Jesus Christ to that Empire, the largest, oldest, and farthest off among the islands of the Pacific. Do not the peculiarity and spe-

strange if you come into perils by your own countrymen; and even receive forty stripes save one. But, my brother, if called to it, "glorify God in the fires." Hold on in your work humbly, cheerfully, confidingly, firmly. It is the strong, settled, quiet convictions of individual minds which move the world. In your land of the Rising Sun there will be "no small stir about that way." But the favorites of heaven are those prepared for special Christian service, and special suffering for Christ's sake. There is one method by which the minister at home and the missionary abroad need never feel lonely nor feeble. It is by keeping up a warm and constant fellowship with the Lord Jesus, the Lord of Hosts. Then doth an host encamp round about him. I beseech you, my dear friend, never let any object or person stand so near you as the Elder Brother. "I give thee charge in the sight of God who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession, that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ."

POSTAGE — THE NEW LAW.

The new postal law requires, that from the first of January next the postage on the Missionary Herald shall be paid in advance at the office from which it is sent — Boston. It will be but a few cents per annum upon each copy, but upon the whole number issued, the publishing agent states that the postage will amount for the year to nearly $1,500. The Herald is a very important auxiliary in the missionary work, but the subscription price is so little above the actual present cost of production and distribution, and so large a proportion of the whole num-

in deep valleys, on the banks of a river not easily forded on account of its slippery stones. We are obliged to creep into the huts on all fours, and seat ourselves on stones used for grinding snuff, four-legged wooden pillows, six inches high, or a mat spread on the floor. Fortunate are we if the hut has been well swept and cleansed, so that we may escape battling with fleas. Sometimes it is a task to secure order for half an hour, especially in the presence of crying babies and barking dogs; but the people will listen, and it is interesting, often, to read their thoughts in their countenances. Ludicrous scenes take place occasionally, upsetting the missionary's gravity in spite of himself, and causing a general titter among his congregation, — as when a child of five years, reposing in its mother's lap, suddenly starts up and rolls off, ball-like, into the ashes of the central fire-place; or a pot of beer is accidentally tipped over, partially flooding the hut, and displacing the audience seated on the ground.

"This carrying the gospel to the homes and firesides of the heathen is useful to the missionary. He gets a clearer in- A goodly number of the natives assembled, and listened attentively to my exhortations. But at the close, a man, near whose kraal we were, came to me and said, 'Now what am I to get for *my* work? If I had not called the people together you would not have had a congregation.' My attempt to show him that he should regard it as a privilege to collect his fellow-men to hear the gospel seemed to be lost upon him."

DRUNKENNESS — SABBATH BREAKING.

"I saw on that occasion, for the *first* time in my African life, a Zulu woman intoxicated. I have frequently come in contact with natives who were made silly and garrulous by drinking largely the beer of the country, but this poor woman had imbibed too freely a species of ardent spirit made of molasses, yeast, and water, which is said to be more deleterious to health even than distilled rum or gin, and was regularly drunk. The Colonial Government inflicts a fine for making or selling this liquid poison, but it is still practiced.

"On my way home I was saddened by seeing two women at work in their

lanthropists, as Christians, What are we doing for the elevation and salvation of degraded Africa? Commerce and science have taken the lead of Christianity in opening up vast regions in the southern part of this continent, filled with people, interesting in many respects, but in deep moral debasement. Explorers, sent forth by various geographical societies, elephant hunters, traders, and ambassadors from English colonial powers, have brought to our view a large amount of information, calculated not only to gratify our curiosity, but to excite us to immediate evangelistic effort. The explorations of that indefatigable German traveler, Carl Mauch, together with those of Baines, Elton, Mohr, and Erskine, now make us acquainted with the whole of southeastern Africa, from the Zambezi River to Delagoa Bay. Vast districts are found to be rich in mineral resources, while fertile and well watered highlands, as well as lowlands, are capable of sustaining an immense population. Mr. Erskine, whose unpublished journals I have been permitted to examine, reports that there is not a single missionary in all that wide expanse of country known as Southern Mozambique, from King George's River

native agency, we could work down into the low and unhealthy, but thickly populated coast country.

"Mr. Erskine states, in one of his journals, that many years ago Uncaba, a Zulu chief, who was a relative of Umzila, revolted, and with a large body of people crossed the Zambezi River, and went far into the interior; so far, that his present whereabouts is unknown. I was immediately reminded of a conversation I had with Mr. Stanley, about eighteen months ago, in Boston, in regard to the people living on Lake Tanganyika. From his description of their physiognomy, language, etc., I was convinced that they were *Zulus*, or a tribe akin to them. Query, did not Uncaba reach that distant locality? Dr. Livingstone's journal, when it appears, may settle that point.

"However this may be, we have now one truth well established, namely, that not only in Natal, — Zululand proper, — and the country of the Matabele (an offshoot from the Zulus), but throughout the *whole of Southern Mozambique*, we have a people speaking the pure Zulu language. Need I add that this enhances the importance of our work in Natal? Does it

death. And here, we must have well disciplined, fearless, self-denying white missionaries to accompany our colored brethren to those distant out-posts, and there remain with them till they can take care of themselves. The question now before our mission is, who of us will go? Who *can* go? Will not the work here suffer if we leave it?

"Should not this question receive the serious and prayerful consideration of Christians at home? Ministers, theological students, I appeal to you. Here is a campaign in which to engage, more noble than General Sherman's, from Atlanta to the sea. True, trials attend it; isolation from the endearments of home and from civilized and Christian society, and long and patient waiting for results; but is it the part of Christian heroism to seek exemption from trials? Did Paul, or David Brainerd, or Henry Martyn, or Vanderkemp 'confer with flesh and blood' when a call came to them from the heathen world?

"Would that my voice could reach the ears of every young Christian minister in America awaiting a call from some fashionable church. Dear brother, ponder, I couples were husbands and wives, one was the wife of a man who has family prayers but has not yet made public profession of religion, one the superannuated wife of a polygamist, and the seventh was an old man, whose hair is gray, and who is not far from threescore and ten.

"The greater part of these applied for admission months ago, but I thought it wise to delay. Some of them, two of the women especially, had for years been distinguished sinners, and I thought almost hopelessly given over to vice. But in the judgment of all who speak of them, for a year past they appear like changed people, — monuments of what the grace of God can do. The old man has for twenty years lived near the station, and been a pretty regular attendant on Sabbath services. His first wife became a member of the church several years ago, and died while I was in America, giving in her last days marked evidence of Christ's presence and power to save. A daughter, married, was also a member of the church, who died two years ago, and another daughter, a graduate of Mrs. Edwards' school, is wife of our

Western Turkey Mission.

THE TERRIBLE FAMINE.

WRITING from Cesarea (370 miles south-southeast of Constantinople), on the 15th of September, Mr. Barrows gives more fearful statements than we have had before respecting the famine in all that region. He writes:—

"You will please express our thanks to the 'friend' who, although he had forgotten [declined to give] his name, does not forget these poor famine-stricken sufferers whom we are trying to save from starvation. And to others, also, who have kindly contributed to this object, we would gratefully acknowledge our obligations. This famine has been dreadful beyond the power of pen or tongue to describe. It is estimated that already 150,000 persons have perished! I am inclined to think this an exaggeration, but it may not be so. In some places, undoubtedly, the worst is over, in other places, and especially in the large cities, *the worst is yet to come.* According to the most reliable information, the greater part of the villages which have suffered most have nearly or quite grain enough from the new harvest to supply the inhabitants

lecturer in America speaks in such glowing terms of commendation. There is among this people an outside show of civility and politeness. But O, the deep corruption, and the deep wretchedness, too, of their hearts!"

CHILDREN STARVING.

"A few evenings ago, as we were about to retire, we heard the cry of little children. Going down to the street, we found two small girls sitting under our window. They were ragged, dirty, worn out, sick. They had come from the distant city of Kirshehir, where their father and mother had died of starvation. Their older brother had brought them to this city and forsaken them. They had not a relative or friend left. Not only was there no one who would take any care of them, but every passer-by, who heard their cries, said in sharp tones, 'Shut up! Stop your noise! Hav'n't you bread in your bag; what more do you want? Stop your crying!' So a few men and boys who had gathered about were talking to them when we went down. But no one offered to take them in for the night. We helped them to our court, gave them some milk for the bread which they had

"While the famine is preying on all the eastern portion of our field, and sending its wretched fugitives to us as well as to others, a great fire has destroyed Banderma, to the west of us. Pastor Abraham barely escaped, with his eight little children. The poor mother died in June. A more relentless fire, that of persecution, is raging at Soloz, one of our Nice villages. Our friends are beaten, their vineyards burned, their houses stoned, etc. Redress there is none. God is our only refuge."

AWAKENING AMONG GREEKS.

Mr. Baldwin, of Manissa, near Smyrna, wrote September 25: —

"Here, in Manissa, we are much encouraged. The awakening among the Greeks, of which I have written before, seems almost catching, and it is truly soul-satisfying to see the intelligent faces of the many young men who now almost fill the available seats in our chapel. The teacher, whom I have spoken of in former letters, is expected in a month or so, and our hopes for the Greek work are high. God grant that we may not be disappointed, but that the great intellectual had been partitioned off at one end for the occupation of the pastor or teacher. Now the congregation has so increased that it has become necessary to tear that room away that the chapel might be enlarged. This was done the week I was there; and even then the room was full at the usual Sabbath service. I preached from Rom. xii. 1. There were present a company of wealthy Armenians, the men of influence at Hadjin, induced to come by one of their number, who has recently become a Protestant.

"The pastor still continues his habit of street preaching. Going into the market he gathers a crowd of men and boys in some shop or vacant spot, and preaches to them. In this way many are reached in that populous town who never would come to our chapel to hear a sermon."

RUINS AT SHAR.

"The following week, taking with me the pastor of the Hadjin church, we visited *Shar*, an Armenian village on the site of an old Roman town, ten hours' journey north from Hadjin. The ruins are very extensive. The amphitheater and bath are the most perfect of the kind I have

on the road from Marash to Cesarea, and two and a half days distant from the latter. His father's house and the Koordish neighbors heard us gladly, but the Mohammedans of that region were considerably excited by our visit, taken with the fact that Vele had become a Protestant. This is another example of the way the Lord is working, bringing in here and there one from the Mohammedan faith to his own fold."

Eastern Turkey Mission.

ANXIOUS THOUGHT FOR THE TREASURY.

SOME items have appeared in recent numbers of the Missionary Herald indicating the anxiety of brethren in the mission fields, and their efforts to afford relief, as they have noticed the small receipts of the Board and the danger of serious embarrassment. Here is another item of this kind. Mr. Cole wrote from Erzroom, August 26:—

"You can judge with what sad anxiety we at the front have watched the reports from the Rooms respecting our dear Board's treasury. From month to month await the few remaining weeks to see how the year is to close. We cannot think that the God of missions will suffer the work to be crippled at such an important time for the want of means. Hence we shall take courage and push on, believing that the dark cloud will be lifted through the Christian sympathy of the churches."

Mahratta Mission—Western India.

INTERESTING CONVERTS.

Mr. PARK, now of Bombay, wrote on the 28th of August, giving account of "a long, somewhat laborious, but on the whole very interesting tour," made by him and Mrs. Park before they left their former station, Sholapoor. A few paragraphs, relating to one place visited, will be given here:—

"The particular thing that attracted us to Watwad was the fact that there were inquirers there. Ramji, in one of his long preaching excursions, undertaken on his own account, stopped one day at Watwad, and went to the house of the village watchman, an old man named

Mahars at Murud, the people said they had heard those things before from Mesuba.

"On a convenient Sunday we went to Watwad, to baptize Mesuba and the other converts. We first questioned them, one by one, regarding their Christian faith. There were five in all — Mesuba and Tukaram, their wives, and a woman who has been living in the family, a cousin, cast off by her own husband. Tukaram appeared the best of the five, and this lone woman (her name is Vithabai) next best. I shall never forget Tukaram's conduct when we asked him if he prayed. A most solemn expression came over his face, his eyes filled with tears, he removed his turban, and slowly repeated the Lord's Prayer. The five were baptized in the presence of some of the village people who assembled to see what we were doing.

"A few days after, these converts all came to our tents at Murud, and we had a very pleasant communion season — with them and the Christians who were with us.

"Some of the people of Watwad, of course, did not like it that their watch-

Ceylon Mission.

ORDINATION OF ANOTHER PASTOR.

Mr. Howland wrote, July 31, of an occasion in which he felt a special interest, as follows: —

"Yesterday was an interesting day to me. My long desire to see a native pastor of the Oodooville church was gratified in the ordination of Mr. Henry Hoisington. The association of pastors and delegates met in the morning, heard reports from the churches, attended to other matters of business, and made arrangements for the examination of Mr. Hoisington, in compliance with the request of the church.

"At the time appointed for the examination, in the afternoon, many of the church-members and others from abroad came in. It was quite interesting, especially the relation, by the candidate, of his religious experience. The ordination services were held in the evening, all the exercises, except the ordaining prayer, being conducted by native pastors. Mr. Rice preached a most excellent sermon, from 2 Tim. i. 12. The right hand of fellowship was given by Mr. Bryant, Mr.

chus have worked with them portions of the time. They visited 746 houses, saw about 1,800 adults, and 800 children. They report that the people listened attentively, and very few made any opposition. There were a few cases of special interest.

"This class have been studying, with intervals of work, for two years, and they will probably be stationed in different parts of the field by the mission, at the meeting to be held in a few days. I hope they will do well."

Mission to the Austrian Empire.

ITEMS FROM PRAGUE AND INNSBRUCK.

Mr. Adams wrote from Prague, September 4, that after considerable delay, Mr. Harky, his helper, had received assurance that he would receive the permission asked for, to open a bookstore. This Mr. Adams and "all friends," felt would be an important step in advance. "The preaching service," he writes, 'much to my surprise, has not fallen off this summer. On the contrary it seems to be steadily growing. The *regular* at-

there. The statements made are of interest in many respects. He first notices the natural influence, upon those who were disposed to listen to the truth, of the fears excited by the assassination of the missionary and the threats against all who favored the Protestant cause.

"The assassination of our brother caused wide-spread fear among the people, and many were prevented from attending worship with Mr. Watkins, because the Romanists declared that all attending would be marked, and would certainly pay, with their lives, the penalty of their heresy. In consequence of these threats, many fail to send their children to our school, and this branch of our work has dwindled down to a nominal figure, from eight to ten, daily. If reports be true, we shall probably have more after the approaching elections, — which the public somewhat fear, because of the danger of a revolution, or excesses, about the time of a change, or attempted change, of rulers. It is said, the Romanists hope to make an attempt now to prop up the tottering throne of the Pope, and events of the past few days give color to reports of this nature.

fore the dissipation of his congregation by the events above mentioned, Mr. Watkins had inaugurated the custom of reciting Scripture passages, by the people, immediately after his discourse. He has just recommenced this good practice, and the enthusiasm with which the people enter into it is quite refreshing. One young man, twenty-seven or thirty years of age, is ready with a whole chapter of Scripture whenever called on; and he chooses some of the most difficult passages, of 40 or 50 verses, for recitation, delivering them with a readiness that bespeaks his perfect knowledge of his subject.

"Last Sunday week, a little boy of five years, was placed by his mother before the audience to repeat a passage of fifteen or twenty verses from the first chapter of John, and this he did in a manner surprising for its clearness and thoroughness.

"We have a boy who will stand up and repeat fifty verses of Scripture in the meeting, if permitted. Two weeks ago yesterday, a man who occasionally attended the reunions brought his son to converse with Brother Watkins. This for his recitation. As this lad passed out of the audience-room with his father and mother, we could not help feeling that he and they were won to Christ and so lost to Romanism. Yesterday he recited, with evident pleasure, two long passages of the Word. To such an extent does this desire to repeat Scripture go, that Brother W. has found it necessary to limit the recitations to five or ten verses, in many cases. Sunday before last there were recited in the public audience, more than three hundred verses of Scripture. Yesterday there were recited 255 verses, and many could not be heard for lack of time.

"Then we have a congregation (so to speak) that does not attend church. In this city are many people who wish well to us and to the cause, but whom fear keeps from coming out into the light. There are many such around us — but we cannot count upon them, except as sympathizers."

AHUALULCO.

"We occasionally hear from Ahualulco. The most prominent man in that con-

UNEMPLOYED HELPERS.

"But we have efficient aids in some of these out-lying parts. Many young men come to us, read the 'Lawza,' read the tracts and Testaments, and, though not Christians, work for the cause with all their might. Of course, their work is very desultory, but it all tells. It brings them and us into sympathy, and, in one way or another, a good blow is occasionally struck for the truth as it is in Christ. As of old, some preach the gospel from contention (hatred to Romanism). But the gospel is preached, which is the main thing to be desired."

STATISTICS.

"You will understand that only an approximate idea of the work of this or any other mission can be gained by numbers. In our *peculiar circumstances*, hardly even an approximate idea can be gained, because our real numbers much exceed our nominal strength. The statistics of the mission at the present time may be briefly given thus: Actual members of the church, 18; number at Ahualulco desiring to become a branch of this organization, 75; average number suppose these unfortunates will be the scape-goats for the cura and the clergy of Guadalajara, who directed the matter."

DANGERS AND ENCOURAGEMENTS.

On the 10th of September Mr. Morgan wrote again: —

"I believe you have not the slightest notion of the state of things which exists here. Only last week one of the Roman Catholic organs came out with an editorial as good as counseling our assassination, if we could not be got away by any other means. Yesterday I went out for a walk around the town — the central part. When I returned, one of the members of our church strove to impress upon me the extreme danger of going out thus alone. 'In a year from now I might be able to do so with safety.' This, you will perceive, acts against us and our work; for if we cannot go about much, but must await the coming of people to the house, we pull against the tide all the time.

"But the Lord is blessing and owning the work in many ways. Our meetings are interesting; men, women, and children are enthusiastic in learning Scripture. More than three hundred and fifty

most of the people desire to keep on good terms with the priests. My pen dares not form words to express what evil things I have learned of the priesthood since coming to this country. It was only a few weeks ago that the Rev. ——, of the Roman Catholic theological seminary of this city, told his students that when Stephens was killed 'the Church' had one enemy and the world one thief less; 'and would to God that the other one (Watkins) were destroyed.' What sublime Christian charity! But this is of a piece with the lives the Roman priesthood here lead. But God reigns, and his truth is being spread by multitudinous means."

MISCELLANY.

BIBLIOGRAPHICAL.

History of the Missions of the A. B. C. F. M. *in India.* By RUFUS ANDERSON, D. D., LL. D. Boston: Congregational Publishing Society.

This last volume from the pen of Dr. Anderson fully justifies the very favorable notices it has received from the press. It presents within the compass of a single volume, the record of sixty years of labor for the evangelization of India, by Christians of America acting through the American Board, — the first attempts, the opposition of government officials, the heroic fidelity and the sublime devotion of the early missionaries, the long night of toil, while the accumulated de-

GLEANINGS.

MANY missionary and other periodicals notice a season of very special religious interest among Europeans and others at some places in India. A missionary writes from Calcutta: "You will be glad to hear of our united services. The Free Church would not hold all that came, even though the passages were filled with chairs and forms, and Union Chapel had to be opened. St. Andrew s was almost filled, the average attendance being about seven hundred. All felt it to be a precious season, and many were, I believe, led to seek the Saviour. You may judge of the work when I tell you that last evening we had a meeting to

DEPARTURES.

FROM New York, October 14, for Glasgow, Rev. Charles H. Brooks, from Lenoxville, Province of Quebec, and Mrs. Fanny (Wallace) Brooks, from London, Ontario, on the way to join the Western Turkey mission. Mr. Brooks was educated at McGill University, Montreal, and Andover Theological Seminary.

From New York, October 17, for Glasgow, on the way to Turkey, Rev. T. L. Byington, and family, from Newton, N. J., formerly of the European Turkey mission, and going out again to labor at Constantinople in connection with the publishing department of the same mission.

From San Francisco, October 31, Rev. J. B. Blakeley, and Mrs. Isabella (Campbell) Blakeley, from Wisconsin, on the way to the Foochow mission; also, to join the Japan mission, Rev. John H. De Forest, from Mount Carmel, Conn., and Mrs. Sarah E. (Starr) De Forest, from Guilford, Conn.; Arthur H. Adams, M. D., from Cleveland, Ohio, and Mrs. Sarah E. (Thomas) Adams, from Stevensville, Penn.; and Rev. Joseph Neesima, a native of Japan. Mr. De Forest was educated at Yale College and New Haven Theological Seminary; Dr. Adams, at the Ohio Wesleyan University and New Haven Theological and Medical Schools, and Mr. Neesima at Amherst and Andover.

DEATHS.

AT Amanzimtote mission station, South Africa, August 16, George Egbert, third son of Rev. and Mrs. William Ireland, of the Zulu mission.

At Tung-cho, China, September 1, Mrs. Abbie A., wife of Rev. Chauncey Goodrich, of the North China mission.

DONATIONS RECEIVED IN OCTOBER.

MAINE.

Cumberland county.
Auburn, High st. Cong. ch. and so. 179 04

NEW HAMPSHIRE.

Coos county.
West Stewartstown, Cong. ch. and so. 1 50

Peacham, Mrs. E. C. Chamberlin, 100 00
St. Johnsbury, South Cong. ch. and so. 76.43, special, 32.35; 108 78—227 78
Chittenden county.
Colchester, Cong. ch. and so. 12 50
Essex, S. H. Bliss, 4 00—16 50
Franklin co. Aux. Soc. C. B. Swift, Tr.
Georgia, a friend, 5 00
Orange county.
Brookfield, 2d Cong. ch. and so. 37 70
Chelsea, Abby Hale, 2 50—40 20
West Randolph, 52.30, credited in September "Herald" to West Randolph, Mass., should have been credited to Cong. ch. and so. West Randolph, Vermont.
Orleans county.
Coventry, Mrs. E. P. Pearson, 5 00
Rutland co. James Barrett, Agent.
Brandon, Cong. ch. and so. 11 44
Hubbardton, Mrs. H. E. Lincoln, 5 00
Pittsfield, Mrs. B. Lewis, 1; Miss M. Huggins, 3; 4 00
Rutland, Cong. ch. and so. m. c. 6 29
West Haven, Cong. ch. and so. 41 00—67 73
Washington co. Aux. Soc. G. W. Scott, Tr.
Plainfield, Cong. ch. and so. 8 00
Windham co. Aux. Soc. C. F. Thompson, Tr.
Bellows Falls, J. C. Tolman, 10 00
Londonderry, Cong. ch. and so. 5 00—15 00
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.
Norwich, Cong. ch. and so. m. c. 7 00
517 21

Legacies. — Grafton, Mrs. Lucy Barrett, by George M. Barrett, Ex'r, in part, 1,100 00
1,617 21

MASSACHUSETTS.

Berkshire county.
Pittsfield, 1st Cong. ch. and so., additional, avails of watch, 6 00
Richmond, M. 5 00——11 00
and so. 75; a friend in North ch., to const. Rev. C. R. Seymour, H. M., 100; a friend, 25; 200 00
Rowley, a friend, 5 00—279 07
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane st. Cong. ch. and so. m. c. 14 62
Topsfield, Cong. ch. and so., to constitute Rev. Francis Welch, H. M. 152 15
Wenham, Cong. ch. and so. 50 00—216 77
Franklin co. Aux. Soc. William B. Washburn, Tr.
New Salem, Rev. David Eastman, 20 00
Hampden county, Aux. Soc. Charles Marsh, Tr.
Blanford, Cong. ch. and so. 44 00
Chicopee, 3d Cong. ch. and so. 19 62
Palmer, 2d Cong. ch. and so. 31 25
Springfield, 1st Cong. ch. and so. 69.62; Olivet Cong. ch. and so. 53.04; "Unabridged," 500; H. M. 350; 972 66
Westfield, 1st Cong. ch. and so. 68 75—1,136 28
Hampshire county, Aux. Soc. S. E. Bridgman, Tr.
Amherst, 1st church, a friend, 25 00
Northampton, 1st ch. m. c., 17.03; Edwards ch. m. c. 10; W. 200; 227 03
South Hadley, Cong. ch. and so. 80 50
" " Falls, Rev. Mr. Knights' church, 60 00—392 53
Middlesex county.
Everett, a friend, 10 00
Hopkinton, Cong. ch. and so. 220 18
Marlboro, Union ch. and so. 174 47
North Cambridge, a friend, 133 33
Somerville, Franklin st. ch. and so. m. c. 3 75
Sudbury, Cong. ch. and so. 21 40—563 13
Middlesex Union.
Ashby, Cong. ch. and so. 52 77
Fitchburg, Rollstone ch. and so. 59 50
Leominster, R. 10 00
Lunenburg, Cong. ch. and so. 12 46
Pepperell, Evan. Cong. ch. and so. 16 00
Westford, Cong. ch. and so. 24 25—174 98

Winchendon, Ebenezer Butler, by Rev. Davis Foster, Trustee, 300 00—5,754 00

13,492 27

RHODE ISLAND

Providence, W. C. C. 25 00
Tiverton, Cong. ch. and so. 15 00——40 00

CONNECTICUT

Fairfield county.
Bridgeport, 1st Cong. ch. and so. 34 15
Danbury, 1st Cong. ch. and so., to const. HARVEY WILLIAMS, H. M. 104 45
Long Ridge, Cong. ch. and so. 10 00
Stamford, 1st Cong. ch. and so., per E. T. Payen, Treasurer, 33 00——181 60
Hartford county. E. W. Parsons, Tr.
Collinsville, Cong. ch. and so. m. c., September and October, 23 60
Enfield, a friend, 5 00
Unionville, Cong. ch. and so. 42 22——70 82
Litchfield county. G. C. Woodruff, Tr.
Canaan, T. S. Adams, 4 00
Cornwall, 1st Cong. ch. and so. 33 13
Harwinton, Cong. ch. and so. 70 25
Litchfield, Cong. ch. and so. 265.50, m. c. 143 33: 408 83
New Preston Village, Cong. ch. and so. 32 25
Norfolk, a friend, 5 00
Salisbury, a friend, 2 00
Thomaston, Cong. ch. and so. 25 08
Washington, Cong. ch. and so. 181 00
Woodbury, Sarah J. Deming, 1 00
———, Anniversary collection, 27 76——790 30
Middlesex county. E. C. Hungerford, Tr.
Higganum, Cong. ch. and so. 33 34
Old Saybrook, Cong. ch. and so. 11 03
Middletown, 1st Cong. ch. and so. m. c. 18.25; J. F. Huber, for Madura, 1; 19 25
West Chester, Cong. ch. and so. 42 00——105 62
New Haven county. F. T. Jarman, Agent.
Birmingham, Cong. ch. and so. (of wh. from George W. Shelton, to const. Mrs. MARY A. BOWEN, H. M. 104 34

NEW YORK.

Brooklyn, Clinton Avenue ch., T. F. Tracy, 25 00
Candor, Cong. ch. and so. 29 84
Churchville, Cong. ch. and so. 40 21
Freshpond, J. M. Brush, 10 00
Harpersfield, Cong. ch. and so. 18 20
Hobokers, John Richardson, 5 00
Malone, 1st Cong. ch. and so. 52 50
Mariaville, Presb. church, 5 57
Massena, 1st Cong. ch. and so. 7 15
Moores, Presb. and Cong. ch. 6.25; Rev. W. Child, 10; 16 25
Morrisania, Cong. ch. and so. 26 37
New York, Stephen T. Gordon, 50; Mrs. E. H. Valentine, 20; 70 00
Oneida, Caroline F. King, 10 00
Oswego, Cong. ch., S. B. Ludlow, 5; Dr. Parmalee, 5; E. Root, 5; 15 00
Owego, a friend, 50 00
Parishville, G. A. Flower, 5 00
Pekin, Abigail Peck, 15 00
Penn Yan, Charles C. Sheppard, 300 00
Poughkeepsie, a friend, 2 00
Riverhead, Mrs. George Miller, 3 00
Sherburne, Mrs. L. N. Buell, 10 00
Syracuse, Two friends, 5 00—720 59

Legacies.—Brooklyn, Sarah W. Whiting, by Mrs. Maria W. Latimer, Ex'x, 100 00
East Bloomfield, Elisha S. Tracy, by W. C. Tracy, Ex'r, for a student at Harpoot, for 1873 and 1874, 70 00—170 00

890 59

NEW JERSEY.

Bricksburg, Presb. church, 13 49
Orange, Valley church, 26 00
Orange Valley, Cong. ch. and so. 221 31
Plainfield, Cong. ch. and so. 43 08—302 88

PENNSYLVANIA.

Brownsville, Penn. Synod's Com. on For. Mis., to const. J. H. BORLAND, H. M. 300 00

OHIO.

Bellevue, S. W. Boise, 5 00

MISSOURI.

Ironton, J. Markham,		5 00

MINNESOTA.

Minneapolis, Plymouth ch. and so. m. c.	15 52	
Richland, 1st Presb. ch. m. c.	3 00	18 52

IOWA.

De Witt, Cong. ch. and so.	20 00	
Grinnell, a friend,	30 00	
Gilmanton, Cong. ch. and so.	5 00	
Marion, Lyra McCurdy,	5 00	
Montour, Cong. ch. and so.	19 00	
Wittemberg, Cong. ch. and so.	3 00	82 00

WISCONSIN.

Appleton, Cong. ch. and so.	158 00	
Beloit, 1st Cong. ch., a friend, for the debt,	25 00	
Beaver Dam, 1st Presb. ch., in part,	8 80	
Big Spring, 1st Cong ch. and so.	2 00	
Burlington, Cong. ch., per Rev. W. Walker,	10 50	
Hancock and Coloma, Cong. ch. and so.	3 50	
Kilbourn, Rev. W. C. Hicks,	2 00	
Milwaukee, Spring st. ch. and so., to const. Rev. GEORGE T. LADD, H. M.	56 30	
Sheboygan Falls, Cong. ch. and so.	9 00	
West Salem, Cong. ch. and so.	28 60	303 70

OREGON.

Portland, 1st Cong. ch. and so.		25 00

CALIFORNIA.

Grass Valley, Cong. ch. and so.	16 50	
San Francisco, Rev. J. Rowell,	50 00	66 50

DAKOTA TERRITORY.

Fort Sully, Rev. T. L. Riggs and family, for debt,		10 00

CANADA.

Coalticook, Mrs. Edwin Vaughn,		1 00

FOREIGN LANDS AND MISSIONARY STATIONS.

China, Kalgan, Rev. W. P. Sprague,	10 00	
Ohio. — Cleveland, 1st Cong. s. s., for child in Zulu Mission, 80; Fitchville, 1st Cong. s. s. 10.85; Hartland, Ridge Cong. s. s. 4.50;	95 35	
Illinois. — Aurora, N. E. Cong. s. s., Infant Class, 5; Princeton, Cong. s. s. 8.60; Rockford, 2d Cong. ch. and so., for pupil, 40;	53 60	
Michigan. — Detroit, 1st Cong. s. s., for a pupil at Harpoot, in part,	30 00	
Wisconsin. — Grand Rapids, Young People's Mission Society,	6 00	
Minnesota. — Lake Preston Cong. s. s.	6 00	
	$479 79	

Donations received in October,	$20,352 34
Legacies, " " "	10,466 42
	$30,818 76
Total, from Sept. 1st, to Oct. 31st, 1874,	**$56,948 11**

New Haven, Conn. Rev. S. W. Barnum, five copies "Romanism as it is."

FOR WORK IN NOMINALLY CHRISTIAN LANDS.

MAINE.

Bangor, Hammond st. ch. and so.	79 60	
Wells, 1st Cong. ch. and so. 36; 2d Cong. ch. and so. 11.25;	47 25	126 85

VERMONT.

St. Johnsbury, South Cong. ch. and so.		8 75

MASSACHUSETTS.

Andover, Seminary ch., add'l, to const. Mrs. MARTHA H. EMERSON and Mrs. LOUISA H. EATON, H. M., 200; Free ch. and so. 50;	250 00	
Boston, Union ch. and so.	26 17	
Braintree, 1st Cong. ch. and so.	20 05	
Dedham, Sarah's Mite Box, for the Bohemian Boy,	14 00	
Fitchburg, Rollstone ch. and so.	8 00	
Hadley, 1st Cong. ch. and so.	23 52	

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